THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

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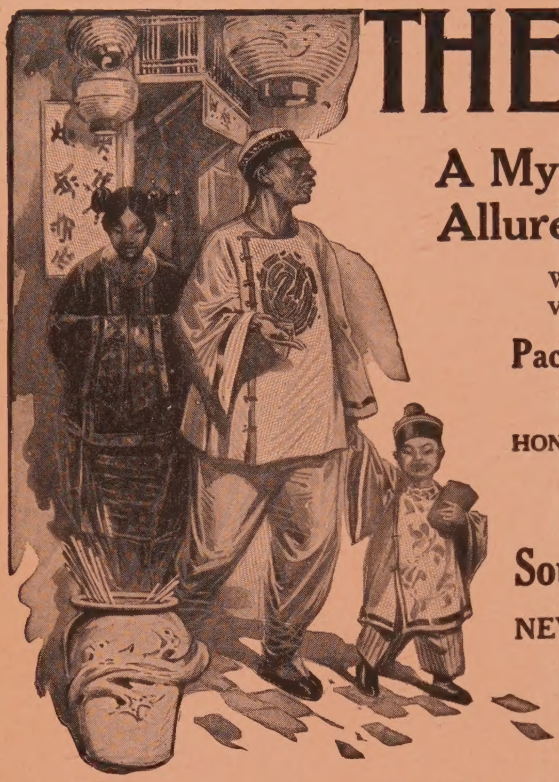

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Publishers' Notes

THE demand for our initial number (September), was so great that very quickly our available stock was exhausted and we had to refuse many friends who wished to obtain this number; in some cases even those who had a right to have it. Unexpectedly we have come into possession of a considerable number of the September issue, however, and we shall be glad to fill all orders, and make good all delinquencies of the past.

* * *

WE wish that subscribers who fail to receive their magazines promptly, or receive them in unsatisfactory condition, would immediately inform us. And we would like to have inaccuracies in addresses corrected promptly. For certain reasons we have been embarrassed from the start in making our original mailing list as accurate as we would wish, and we welcome all corrections and all help from our friends in removing misunderstandings.

The Unitarian Advance

Formerly The Unitarian. Established 1906. Old Number, Vol. VI, No. 2.

VOLUME I (NEW SERIES) FEBRUARY, 1911 NUMBER 6

THE Unitarian message is normally one of vigorous, insistent, aggressive progress: not squeamish of iconoclastic candor in criticism, and not afraid of innovations. It challenges alert souls to valorous adventures of the spirit; it has no natural appeal to timid souls. Suppose we say right out —that the Unitarian message is inherently masculine. Will anybody misunderstand, or fancy that we mean some slight or lack of appreciation of the fine spirit of progressive religiousness that appeals quite as surely to the best that is in woman, and has rallied a noble company of women to our cause?

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AT any rate we take the risk of such misunderstanding, to assert that the Unitarian gospel has qualities which give it pre-eminently a fibre of masculine robustness. When a new Unitarian movement is started anywhere, the first congregations gathered consist largely of men. Why this condition does not persevere to the end, we will not take time to discuss. We venture the assertion, however, that the chief reason does not lie with the gospel itself, or with the ministers who preach it, or with the missionary "machine," or with the tradition, or with any crowding monopolization of church activities by the women (may their zeal and devotion never grow less!)—but the chief fault lies with the men themselves, and is a symptom of the malady of the times.

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AND things can be changed—by the men! And our liberal cause, which, though it has the most progressive and robust gospel of religion that the world has ever known, is itself not quite the most progressive and robust cause that ever was—in method and habit, at any rate—can be made a superb achievement of advance for truth and progress, if only the Unitarian laymen will take vigorous hold upon it and make it so.

WE cry out, then, in this year of our Lord 1911, for a UNITARIAN LAYMEN'S REVIVAL—(and no capitals can be too large to express our vehemence). We plead to men for a changed attitude of soul from passive acquiescence in a pleasing idea, to active enlistment for stalwart service. We specifically say: let's vitalize Unitarian religion by a virile injection of masculine zest. Why not? Men will not stay interested in anything that does not make them busy. The mere domestic economy of denominational house-keeping may be woman's work: at any rate it is being splendidly attended to by our National Alliance. But the eager rehabilitation of our cause by the passion of an enthusiasm for achievement should be the men's business: —pre-eminently laymen's business. And it is time that it were attended to!

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WE make an explicit suggestion:—*a Unitarian Men's Conference* in Boston at some early date—followed perhaps, by similar conferences in New York, Chicago, and San Francisco; not in connection with an overcrowded "Anniversary Week," but as an event by itself; kept disentangled from disintegrating side-issues, and separate from other organizations: shrewdly programmed (half the battle), but not overprogrammed (a deadly peril!)—and *focussed to a resolute ideal.* Ministers should not be excluded (they too are men—sometimes) but not too much in evidence. The man who has a grouch, or a hobby, or an "issue," or an "itch of insurrection" may bring all the zest that goes with his besetting idea with him, but not its snarl or its pessimism. One big, joyous, earnest enthusiasm for advance in spiritual freedom and moral progress must be the integrating impulse—and an eager sense of fellowship in responsibility. THE UNITARIAN ADVANCE is committed to this enterprise.

THERE are various good ways of trying to escape the ignominy of dying rich: and Andrew Carnegie has experimented with several. His latest experiment is characteristic of him. He wants the world to be rid of the evil of warfare, and to adopt a universal policy of International Arbitration. And he thinks that money can help to bring the result about. Perhaps it can. At any rate he has given a princely sum into the control of a very wisely selected board of trustees to be devoted to the cause of urging for this noble cause. We wonder what can be done with it. Meanwhile, if every clergyman who hasn't ten millions of dollars to give to a noble cause, every educator on modest salary, every editor of a publication devoted to any form of social idealism, every woman's organization, and Men's Club connected with any church or without church connection—would use, *to the utmost*, their influence of leadership in the moulding of public opinion in this great movement of progress, for just one year, something better than ten millions of dollars would be accumulated for the Kingdom of God, bearing better rates of interest than even the best of iron stock. This does not mean, however, that Mr. Carnegie's gift is not a noble one, which may be nobly employed by its trustees in a world-wide campaign of education; and all lovers of progress should rejoice in it.

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THE committee appointed by the American Unitarian Association to prepare a new hymn-book, which shall nominally be a revision of the revision of 1877, has taken a first admirable step toward success by sending out to ministers and others a circular inviting lists of the two hundred best hymns in the earlier book, to make a nucleus for the new. Of course no plebiscite in such a matter can be final. A standard of excellency can rarely be determined by popular vote. Yet, on the other hand, a certain democracy of taste even at some sacrifice of "best standards" will not prove a mistake in the preparation of a book for practical congregational service. The "Hymn and Tune Book of 1877" was undoubtedly as complete and adequate a gathering of the best, and exclusion of the unfit as had ever been made, up to its own date, and its serviceableness in our churches for so long a period is due to the exceptional sagacity and fine instinct of selection which made it what it was. A consensus of opinion as to what of its material has now become obsolete so far as our churches are concerned will be most valuable in aiding the committee in its inevitable sifting of old material.

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BUT 1877 was thirty years ago; and since that time many new hymns have been written. More than that, since that time a new spirit and ideal of spiritual aspiration has grown upon us, and we are sure that the committee will realize that any book that can adequately meet the need of our churches to-day must give generous space to hymns written since 1877. We trust that the new book will not be merely "classic;" that it will not be out of date before it is issued; and that not for one moment will any Unitarian be justified in saying of it:—this is the product not of the free spirit of the whole Unitarian body, but of one section of Unitarianism, only. And this does not mean that every one's sort of hymn shall be put in, that each may find his own and pass the rest by; but that nothing shall be put in that affronts the spirit of sincerity and genuineness in worship of any considerable part of our body.

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—A Unitarian church is not an office where the spiritually timid may insure themselves against fire in the world to come. It is rather a co-operative society for the promotion of righteousness. It is not an exclusive body of saints who wish to shut themselves off from the world, nor a last resort for the wicked who seek a miraculous way to escape the penalty of wrong-doing. It is a gathering of faithful men and women, who, while acknowledging their failures, their shortcomings, their sins, are striving to rise above them; who do not hold themselves better than other men, but who are seeking to lend a hand wherever they can help mankind to nobler living. To belong to such a church simply implies that a man believes he can best stimulate his spiritual life by common worship of the heavenly Father; can best help to bring a little more of the Kingdom of Heaven upon earth by working together with his fellows who are inspired by similar ideals.

IF one happens to live in Boston, and desires to purchase Chadwick's "Channing," or "Theodore Parker," or Dole's "The Coming Religion," or Slicer's "The Way to Happiness," or Peabody's "Mornings at Appleton Chapel," or Gannett's and Jones' "The Faith that makes Faithful," or Theodore Williams' "Poems of Belief," or Prof. Carruth's "Each in His Own Tongue," one must not go to the Boston Unitarian Headquarters for it. That would be a mistake. These books are not strictly Unitarian books according to the standard there established, for they do not bear the imprint of either of the denominational publishing concerns domiciled on Beacon Street. No; one must cross the street, —go to the Book-room of the Congregationalist House, and there these books may be found constantly on sale. There are advantages in this arrangement. Not only will good orthodox folks frequenting the Congregationalist House have chance to catch sight of these excellent books of heresy when coming in pursuit of their own literature, and perhaps be tempted to further contagion, but it will do no harm for Unitarians seeking literature of their own sort in the only place in Boston where it surely can be found (unless the imprint is regular) to discover in their vicinity some very good books of liberal faith written by orthodox prophets, and so increase their range of vision. Besides, attention is thus called to the fact that Unitarians and Congregationalists are getting very chummy these days, and old theological animosities are passing away. That's worth while.

Still there are some disadvantages, too, and we cannot help believing that somebody in Boston has made a mistake.

Meanwhile it is reassuring to know that the Unitarians who have the dismal fate of living in New York, Chicago, or San Francisco, and not in Boston may still go to the "Unitarian Headquarters" of their own city for Unitarian literature, no matter who publishes it.

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WE omit from this issue our usual "Symposium" because of the unusual number of letters to "Our Readers' Exchange." We welcome most heartily such communications. We are glad to have our readers "answer back" when anything published in our columns invokes helpful suggestion, corrective comment, or generous and courteous criticism. The merely quiescent reader is not wholly to our mind, and both in the "Symposium" and in "Our Readers' Exchange" we desire to afford a wholesome opportunity for frank and open discussions of matters concerning our religious and denominational welfare.

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THE HEART'S CRY

By Sarah E. Burton

I heard the moan of blameless pain,
  The children's wail for daily bread;
I saw the pride of manhood slain
  By alms in honest labor's stead,—
O'er hapless youth want's cruel blight;
I cried: O God, can this be right!

I saw where pleasure dwells apart
  With costly banquet, robe and gem,
Where men disport with merry heart—
  No care to brush their garment's hem,—
Who have not earned their joyous ease;
I cried: Can this Thy justice please!

I saw rude Might God's gifts withhold,—
  The air, the light, the fruits of earth,
To barter them for sordid gold
  Bringing to feeble ones a dearth
Of that He freely did bestow;
I cried: O God, and Thou must know!

I saw men's hearts grow fierce and hot,
  Crime lurk to give th' avenging blow,
And faces with the sickening blot
  Lost womanhood alone can show;
In passion's flame saw sweet love die;
My God! my God! was all my cry.

Then did I hear, or feel, a word
  Within a passing, low-breathed sigh,
Which hope's faint pulses softly stirred:
  "Mine is the burden, Mine thy cry;
My child shall reach his high estate,
Though age on age I watch and wait!"

The Purpose of An Order of Worship

BY REV. CHARLES E. PARK.

Minister of The First Church of Boston.

AMONG the churches of our Fellowship it has always been possible to discover a certain heartfelt impatience towards anything that smacked of religious conventionality or orderliness. There is nothing more logical, and, in a way, praiseworthy than this impatience, indicating as it does that first emphasis is placed not so much upon form as upon spirit. Our spiritual message is still comparatively new. It is characteristic of the new spiritual message that it usually comes to the world in the guise of a revolt against the existing order, and depends for its success upon the beauty and freshness of its tidings. It ingratiates itself because it has something of value to say to people, and relying upon this valuable something, it not only feels that it can afford to ignore the conventional methods of utterance, but it frequently sets itself deliberately to ignore them. In a great many of our churches we may still find this most welcome sign of health: a deliberate ignoring of the conventions of religious procedure which springs from their desire to be judged entirely by the quality of their spiritual message, not at all by their method of utterance. All of which suggests one or two things that may be said by way of preface to this paper, namely: the order of worship is a matter of decidedly secondary importance, the important thing being the fundamental impulse of worship; and moreover the very best order of worship is the one that you happen to blunder into when you have got a really profound conviction of God, and a genuine desire to worship him. These are concessions which the most hardened liturgist may very gratefully make.

Granting however that the order of worship is of secondary importance, it must be admitted that it has an importance, such as it is; it has a purpose; it represents an opportunity which may be fulfilled or neglected. Let it be our object to look into these matters a bit, and see if we can arrive at any conclusions by which the opportunities of an order of worship may be enriched, and its purpose more nearly fulfilled.

We may properly take our point of departure from the time of Christ. The Jewish religious life of New Testament times found its outlet in two rather distinct practices, the daily temple service, and the weekly synagogue service. We may regard these two kinds of religious practice as representative of two equally distinct theories of worship, the *sacrificial*, and what might be called for want of a better term, the *cultural*. The sacrificial theory of worship, represented by the temple service, embodies the notion that a religious service is an exercise by participation in which the worshipper places himself under the operation of sundry external spiritual influences, and is worked upon by those influences to his spiritual profit. Thus the daily temple service was an act of homage to God performed by the Nation through her priesthood; an act in which the whole Nation participated, and in the participation of which the whole Nation derived spiritual profit. We can see this in the strictness and punctilious formality with which the service was conducted. It was the Nation's sacrificial act, by means of which the Nation put itself under a great objective, divine influence, and received proper blessing therefrom.

The cultural theory of worship, represented by the synagogue service, embodies the notion that a religious service is an exercise through the aid of which the worshipper finds a means of expressing the inner religious cravings, hopes, aspirations, emotions, which well up spontaneously in his own heart. It was an aid and guidance for the out-flowing of his own thought and prayer to God. Whereas the temple service was a sacrificial act, the synagogue service was a devotional exercise. Whereas the former was chiefly objective in its operation, the latter was chiefly subjective. Whereas the one sought to bring God down as an external influence upon the participants, the other sought to awaken God as an indwelling presence in the hearts of the worshippers, and so lift their spirits up to the levels of the God

life. We can see this in the informality, the simple sincerity of the Synagogue service. Little was done by rote. Ritual was reduced to a minimum.

The difference between the two is to be marked. The temple seeks to put the people, without effort or thought on their part, under the down-pouring influence of the divine spirit. The synagogue seeks to awaken and guide in the hearts of the people an influence of prayer and contemplation that shall lift them up to the levels of the divine.

It is doubtless historically accurate to say that the service of the earlier Apostolic Christian churches was of this latter kind. It was the Sabbath synagogue service with a Christian flavor. It was adapted to Christian uses, principally by the addition of the little ceremony of the Lord's Supper. But in its essentials, the worship of the Apostolic Christian Church was simply the synagogue service with a Christian connotation.

It is not long before we detect signs of change however. As Christianity increased in extent and importance, that trait which has been called its "Apostolic simplicity" gradually disappeared, and in its outward aspects it became more and more formal and ritualistic. This development took the shape of a greater emphasis upon its distinctively Christian feature, the ceremony of the Lord's Supper. This little rite, beautifully simple and meaningful at first, became more and more enriched by ornamental details, and weighted down by symbolism, as Christian theologians developed more and more distinctly their dogmas of the Triune Godhead, the Actual Presence, the Transubstantiation, until finally, instead of the simple common meal eaten in memory of a departed leader, we have the gorgeous and stately Solemn High Mass with its innumerable ritualistic accessories. And with this change in the outward form of the service, there went a corresponding change in the inner philosophy of the service. It became less and less analogous to the informal devotional exercise of the synagogue, and more and more analogous to the strict, formal, unbending, sacrificial homage of the temple.

The process goes on uninterrupted until the Protestant Reformation, which was a revolt not only against the corruptions of the Church, and the dogma of ecclesiastical authority, but which was, perhaps unconsciously, a revolt against that theory of divine worship which we have called the sacrificial theory. With the Reformation there came into vogue a new order of divine service, originating with John Calvin. It is significant that this new Protestant order was a swinging of the pendulum the other way, a reinstatement of the synagogue theory of worship, as against the temple theory. Mass-books, altars, candles, censers, acolytes, vestments, rags and tags of Popery, all these disappeared. There came instead the barrenness and austerity of Apostolic conditions. The transformation was symptomatic of deeper things. The human mind is too fundamentally logical to thrive upon a consistent diet of magic. The Deus ex Machina, give him time enough, is sure to degenerate into an unendurable tyrant. A thousand years of the sacrificial theory of worship, by the terms of which the worshipper need do nothing for himself save put himself under certain divine influences and suffer himself to be acted upon by these mystic, unseen, unknown influences, had gradually rendered that theory of worship unspeakably irksome to mankind.

And so the change in outward form may be taken as indicative of a corresponding change in the way of looking upon the service. It was now no longer a sacrificial act, by participation in which the individual might derive spiritual profit in spite of himself; it was once more the devotional exercise, the vehicle, the decent method and channel for the expression of the individual's own spontaneous hopes, cravings, and prayers.

It is of course dangerous to draw too sharp a distinction between these two theories of worship, the sacrificial and the cultural. Each partakes somewhat of the nature of the other. Each blends somewhat into the other. Yet in a general way, their characters are not incorrectly described as we have described them. And the two theories, temple and synagogue, find application in historic Christian practice. The Puritan practice of worship, simple, barren, but heartfelt and spontaneous, is, roughly speaking, the lineal descendant of the synagogue. The Catholic ritual, rich, ornate, full of color, accessory, and symbolism, is the lineal descendant of the temple.

The next question we ask is whether or not there is a middle ground. Is there any compromise between Puritan and Catholic? The practice of the Anglican Church comes at once to mind. Have we not here a theory of worship that represents the middle ground between the two extremes? That contains in itself both the avenue of approach to God, and the influence emanating from God, both the devotional exercise and the sacrificial act?

It may be of profit for us to hurriedly analyse the Order of Morning Prayer as it is used in the Episcopal Church. The order falls naturally into an Introduction, and three divisions, Praise, Instruction, and Prayer. The Introduction consists of the call to worship (one or more sentences), the exhortation to penitence, the general confession and plea for pardon, (read in concert), the absolution, and the Lord's Prayer. The effect of this Introduction is to prepare the people for the specific acts of worship that are to follow. They have been invited to worship, reminded of their need of penitence, they have confessed and been assured of pardon. Now, their hearts cleansed and comforted, they are ready to worship God.

The first division, that of Praise, begins with the words:

> "O Lord, open thou our lips;
> And our mouth shall show forth thy praise."

Then the people are brought to their feet by the Gloria, and there follow the Venite, chanted by the Congregation, the Psalms for the day, read responsively with the Minister, and the Ascription of Praise;

> "Glory be to the Father, &c."

This division consists entirely of psalms, and begins and ends with a gloria.

The second division, that of Instruction, consists of an Old Testament Lesson; the Te Deum, which is really the whole scheme of orthodox theology set forth in poetic form; a New Testament Lesson; and the Apostles' Creed. The instructive character of this division is apparent at once.

The transition from this second division of Instruction, to the third division, that of Prayer, is made by the few responsive sentences:

> "The Lord be with you;
> And with thy spirit.
> Let us pray. O Lord, shew thy mercy upon us;
> And grant us thy salvation," etc.

At this signal, the people kneel, and so remain throughout this division. The benediction at the end of the concluding prayer marks the conclusion not only of this division of the service but of the whole service. The regular order of morning prayer is now finished. What remains to be said and done is regarded merely in the light of a more or less gratuitous and informal addendum to this order of prayer. There may be a Congregational hymn, a few notices, a short sermon or homily of varying degrees of excellence, another hymn, and another benediction. But the chief thing is the prescribed order of Morning Prayer.

This order of prayer, in its various divisions, induces in the mind of the devotee a series of mental states which follow each other logically, and which as a whole are supposed to cover all the psychological ground of worship. Thus, the spirit is prepared by being reminded of its sin and its need of worship, is led to make confession, and is assured of forgiveness. The spirit thus prepared is led to the state of thankfulness and praise; its consciousness of God is refreshed, and its joy in God is newly awakened. Then the spirit, chastened and revived, is instructed in God's divine word, his mandates and revelations are judiciously imparted through lessons, Te Deum, and creed, so that worship may be intelligent, and the desire for holiness may have proper guidance. These estates all lead up to the last and crowning estate of prayer, wherein the spirit, in a penitent, grateful, and intelligent frame, implores of God the needful gifts to the increase and perfection of all true Godlikeness. The whole is beautifully logical.

As to our query, whether or not there is a middle ground, a compromise between the Temple idea and the Synagogue idea of worship, it occurs to us that this Episcopalian Liturgy is just such a compromise; it embodies something of each theory; it is in part a sacrificial act, and in part a devotional exercise. In the beauty and historic richness of its forms and literary elements it

offers the spirit an easy avenue of approach to God, and one which would seem to be none the less effectual to the ordinary soul because it is so well travelled. One has but to read its psalms, confessions, and prayers, and let them be the worded expression of corresponding praise, penitence, and supplication within himself, and it becomes at once an easy and comfortable vehicle of worship. It is commodious enough to meet all ordinary demands; its route is wide enough to cover all the accustomed field and scope of religious speculation. And though one may have to school one's self to occasional jolts and creaks and halts for repairs, yet the vehicle is a comfortable and a dignified one, and on the whole adequate. To this extent, it fulfills the ideal of worship for which the Synagogue stands.

At the same time, because of the logic of its procedure, and the venerable wealth of its associations, because of the impressive dignity and sonorousness of its literary quality, it can be distinctly felt by the sensitive soul as an objective influence, inducing the feeling of devotion where there was no thought of devotion before, and creating the attitude of worship where the attitude was wanting. To this extent it partakes of the nature of that idea of worship for which the Temple stands; it is in a way a sacrificial act. To partake of it is to put one's self under an objective influence which tends to make the soul holy. That is what "sacrifice" means, to make holy. Those who love the Episcopal service may very truly say that it is both Synagogue and Temple, that it contains the good features of both.

This much we cheerfully concede. The object of this paper is to recommend to thoughtful people the advantages to be derived from adopting a form of service that shall be at least semi-liturgical; that shall be so far as possible a middle ground between Temple and Synagogue, like the Episcopal order of prayer; that shall offer the worshipper a suitable and reverent form of expression for his spontaneous impulses of praise and prayer, when those spontaneous impulses are in him; and when those impulses are wanting, that shall bring the whole weight of its sacramental influence, its stateliness, decency, suggestiveness, association, as an objective pressure upon him to make him want to worship. The theory of the Episcopal order of worship is an excellent one, perhaps the best that has been discovered. Howbeit there are minor details one might wish changed.

In the arrangement of an order of worship, one of the important things to remember is that the perfect ideal is impossible. The service which shall be ideal in all points, for all people, at all times, is as elusive as the Philosopher's Stone. The sooner we discard the notion of finding such an arrangement the happier we shall be. The most we can hope for is a service that will render undeniable help, to the majority of people, usually. It seems to me that such a service must be built along the general lines of the Episcopalian order of prayer, or that at least it should be another embodiment of the same theory. That is to say, it should operate in a two-fold capacity; it should smack of both Temple and Synagogue; it should bring to bear upon the mind of the worshipper some influence, some impressiveness of its own, weighty enough to command his attention and turn that attention to the thought of worship; and at the same time it should be facile enough, elastic enough, to offer the worshipper an opportunity for full and free expression of his own inner spontaneous impulse of worship. It should be able to stimulate, where the stimulus is needed; at the same time it should be readily adaptable to the spirit of the occasion, assuming that the occasion possesses a spirit.

One is tempted, in passing, to pay his compliments to one or two aged fallacies that widely exist regarding the true nature of a church service. Those who love the Episcopalian order of prayer frequently say that the one fact that appeals to them with the strongest force is the fact of its universality. They claim that the thought that in every Episcopal church throughout the world the same words are repeated at the same time, and that their voices are but a tiny part in a great, world-wide, concerted chorus of "common" prayer is a thought that fills them with ineffable satisfaction and comfort. We may in part agree to this. The fact that the service is universally used is in itself a symbol of the universality of the Christian faith and aspiration, a symbol which we confess is not without its beauty. At the same time, we cannot help wondering how

the first great Christian non-conformist, Jesus of Nazareth, would have greeted this assertion. We cannot help wondering if his insistence upon individual intimacy with God, and if his recommendation to "use not vain repetitions," would not sit something heavily upon our consciences. Moreover, we cannot help wondering if there lurks not in the Divine Heart of the Almighty a lingering love of variety. We feel that we could understand such a craving. Theologians at one time were greatly concerned to prove that God's joy in the world was the only and all-sufficient Ultimate Cause of things. But what becomes of God's joy in his world if he must listen to excellent Thomas Cranmer raised to the X^{n} power, Sunday after Sunday, year in and year out? The thought is distressing.

It is hard for us to see why the mere fact of universal use should be reckoned a virtue in an order of service. When human experience conforms universally to a stated pattern, human worship may properly conform to a universal stated type. Until then, human worship should be guided and characterized by the diversities of human experience and need. We may therefore insist properly that our order of service shall have within it a certain elasticity, by virtue of which it may be adapted to the particular necessities of each particular congregation or occasion.

Another fallacy, and one that finds its origin among the Congregationalists rather than the Episcopalians, is that the service should be impregnated throughout all its several features, hymns, lessons, psalms, anthems, and prayers, by the single dominant thought of that morning, the thought that is to be amplified in the sermon, so as to give the whole a logical and an artistic consistency. This is a great mistake. In the first place the effort to make the various features of the morning service into harmonious details of an artistic unity, results more often than not in a chaos of impressions, wherein the dominant thought of the sermon is obfuscated rather than clarified. And then again, the justification for this practice depends upon the assumption that the thought for the morning is a good and helpful thought. That is never a safe assumption to make. The light of the body is the eye, and it is all right for the body so long as the eye is single, for then the whole body is full of light. But it is rather uncomfortable for the body when the eye is evil, for then the whole body is full of darkness. No thought, no single facet in the many-faced diamond which men call truth, is ever equally beautiful to all the members of a congregation. There are sure to be those present to whom that particular thought on that particular morning is oppressive and distasteful. It requires a strong stomach to always love the truth. And while the thought of the morning may "set" well with nine-tenths of the congregation, what are we to think of the one-tenth whose whole body is full of darkness because the light that is offered them is darkness, and who are denied any mitigation of fate because all the features of the service are impregnated by that one distasteful thought! A congregation's spiritual needs are surprisingly diverse. It is safe to say that never was a sermon preached either so good or so poor that it did not move at least one hearer, and leave at least one hearer unmoved. And in simple justice to this diverse character of a congregation's needs, the service must be so arranged that it shall contain some offering of comfort or guidance, some suggestion of hope or reenforcement, in one feature or another, for all who listen and seek. In one respect it ought to be like a flight of steps, leading the worshipper by easy transitions from the common-place to the sublime. In another respect, it ought to be like a great canvas whereon some single detail of beauty, some especial thought or aspect of truth, is prominently set forth, howbeit *against* a background of eternal and universal scope. Then if the beholder cares nothing for the especial feature presented in the foreground, there are still resources and suggestions in the back-ground, which have not been neglected, and from a contemplation of which the soul may derive its needed satisfaction.

In the arrangement of its service, each separate church must be a law unto itself. The material available is different for each church. Local conditions are never the same. And it is these available materials, these local conditions, which should determine the ultimate form in which the order is cast. Nothing is so fatal to a service as incongruity or grotesqueness. The rudimentary canons of good taste must be observed. Every-

thing forced or artificial is to be avoided. It should hardly be necessary to say so, and yet how many of our orders of service are marred and ruined by the introduction of artificial atrocities! As an architect sets to work to design a house, taking into consideration the natural character and topography of the location, the material to be used in construction, the amount of money to be spent, the number of persons to occupy it, so the thoughtful minister builds up his order of service. He takes into consideration all the details and peculiarities of his local conditions, the size and quality of the congregation, the character of the building, the musical resources, the historic traditions of the church, even the minor details of interior arrangement. These are the elements, the raw material at his disposal which he is to weave together into a simple, natural, harmonious, impressive order of service. It follows that each church must develop its own custom, which shall be the most fitting, the most universally acceptable method for the conduct of divine worship in that church.

DEAD ISSUES

BY REV. FRANK S. C. WICKS

Of Indianapolis, Ind.

As one sails through Boston Harbor, over smooth summer seas, he passes forts that once were the bulwarks of American independence. The breastworks are now lovely green knolls. Mouths of cannon peer from behind some of the granite walls, but they suggest no terror to passing vessels. In the days when they were built they protected the infant city, and made the channel impassable for enemies.

They are interesting as historical monuments, but valueless as means of defence. Like the castles on the Rhine, they make the scene picturesque, but the long distance guns of modern warfare would reduce them soon to ruins. Some of the islands once fortified are now covered by city institutions, and when modern needs demand it, the last of the forts of the Revolution will disappear. The conditions that called these defences into existence no longer exist. They are adjusted to nothing that is alive in the present.

Do you need to be told that the churches are in danger of a like fate? Many of them were built in ancient times to meet the needs of the day, and are as far removed from present needs as the castles of the old barons. So long as the churches were under fire there was no danger. The Voltaires, the Paines, the Ingersolls discharged volleys of reason upon them, and, though they made breaches in the walls, they were soon repaired. A church thrives under attack. Martyrs give it more strength than living men.

The danger now comes not from enemies, but from the indifference of the people. People are now passing the church as serenely as the boats sail past the forts of Boston Harbor. There may be the occasional discharge of a gun, but the cartridge is blank. As, during the Revolution when a suspicious vessel was passing, there may be the challenge, "Stop, or we will blow you to hell." The challenged do not stop. They smile, and pass on.

The churches were built to protect what were believed vital truths, essential to the salvation of mankind. The beliefs they defended are not to be despised. Each contained some truth necessary to the spiritual life of the time, or it would not have lived. That element of truth we must retain. It is like the kernels of wheat the archaeologists found in the Egyptian mummy wrappings. They removed the wrappings, planted the corn, and, after three thousand years of sleep, it waved once more, nutritious grain. That is what we are trying to do with the truths that made the old dogmas vital. We want to remove the wrappings and plant

the seed. For centuries, the Church fought those who tried to remove the wrappings. These had come to be thought of as the vital truths themselves. Now, those who have their eyes open, see that no harm has been done religion. Religion is not a mummy embalmed that it may have part in some future resurrection. It is a living thing, and proves its life, not by never moving, but by growing.

The Church built on the foundation of a supposed Fall of Man. From that foundation rose the walls of dogma: A Sin-cursed humanity, the wrath and alienation of God, the expiatory sacrifice of the God-Man, making for an atonement, and salvation through faith. While the foundation was unmoved, the walls were secure. Around these walls was thrown the defence of miracle. That they were built by God was proved by signs and wonders. The weapons used by the defenders were proof-texts, drawn from the infallible book. As every castle had its donjon keep, so the Church had its bottomless pit into which those without its walls were eventually hurled.

I find myself using medieval figures. The mind naturally turns to such in describing something that has long passed. When it came to be seen that the supposed creation of the earth in 4004 B. C. was like the horizon—which encloses the earth in the mind of the child, an imaginary beginning, and that history could be pushed back centuries before this supposed event, the story of our first parents took its place among the myths that have been invented to fill in the spaces of men's ignorance.

In place of a Fall of Man was seen a Rise of Man. The fall proved mythical, the walls built upon that foundation crumbled. An offended God, the deity of Jesus, the sacrificial death, the necessity for an atonement, heaven for believers and hell for unbelievers passed away naturally. So with the dogmas of the Trinity, an infallible book, miracles, a universe divided between the natural and the supernatural, election, predestination. These issues are dead. When a thing is dead, it ought to be buried decently, and we ought to assist the process of decomposition so that the living elements may enter into new forms.

The very words used to express the old dogmas are dead. They do not appear in ordinary speech. Once they lived and set men on fire. Now, you never hear them except occasionally in some church. In our city churches, it would take a theological expert, one of the old Scotch type, to tell from the sermons whether the minister was a Presbyterian or a Methodist, a Baptist or a Congregationalist. Once the difference would have been seen at once. The Presbyterian would have talked about predestination and the Methodist, man's free choice of salvation. The Baptist would have expounded baptism, and the Congregationalist defended the practice of sprinkling.

Elijah Kellogg was the son of a Calvinistic minister, very strict in his observance of the Sabbath. One Sunday, Elijah went swimming, instead of going to church. He was questioned, and said he had gone to the Methodist church. His father questioned him further. The boy invented a text, and gave an outline of the sermon. But he talked about election and the five points, and the father knew at once he had not been to hear a Methodist preacher. I believe the Presbyterian boy of to-day might go swimming on Sunday, and say he had been to a Unitarian church, inventing text and sermon, and escaping detection.

We stand before the ancient dogmas as Matthew Arnold stood before the monastery of Grand Chartreuse:

Forgive me, masters of the mind,
At whose behest I long ago
So much unlearned, so much resigned—
I come not here to be your foe;
I seek these anchorites not in ruth,
To curse and to deny your truth;

Not as their friend, or child, I speak!
But, as on some far northern strand,
Thinking of his own Gods, a Greek,
In pity and mournful awe might stand
Before some fallen Runic stone,—
For both were faiths, and both are gone.

The ancient beliefs are dead. When once they are buried, we will speak of them with reverence. We will even build a monument sacred to their holy memory. They once served mankind well. They were partial lights in the darkness. It is only when they rise and frighten people that we

will take the trouble to say they are but ghosts. For any one to take to the battle-field and use these old war-cries would seem as absurd as would have been the appearance of a knight of King Arthur's court at the charge of San Juan Hill. We are not afraid. We only laugh. Of course, we must expect to meet once in a while some Don Quixote in the theological field, trying to revive an ancient institution, and, though we have to disarm him, we shall do it tenderly.

Not only have the ancient controversies passed, but some of our early days as well. The sermons of Minot J. Savage between 1880 and 1890 show how far we have traveled. He was fighting for the recognition of the new truth of evolution. That fight is over. When Mr. Bryan denounced Darwinism, not one man of science took the trouble to refute him. Men of science smiled and his friends changed the subject. The warfare between science and theology has ceased.

It may be thought that my association with liberal thinkers blinds me to the real situation. Let me quote, then, the words of an eminent Baptist scholar, Shaler Mathews. He has sounded a trumpet call for the church to leave the old field and meet its real foes. Modern scholarship has made new lines on which Christians should stand. He writes: "Many a pupil who, in his text book of geology, is taught that the world is the outcome of processes extending across millions of years, is taught by his Sunday School teacher that he must take it on faith that the world was created by the successive acts of God in six days. The biologist who is devoting his days to finding the secret of life is taught by his pastor, if he has a pastor, that a spirit was breathed into a man miraculously made of clay, creating in him an entirely different order of life from that found in the rest of the animal world, and that the woman was made miraculously from Adam's rib.

"The student of comparative religions, who has watched the slow accumulation of the sacred literatures of the nations, is told that the literature of the Hebrews was written under the dictation of the Holy Spirit so as to be infallible and permanently authoritative not only in religion but in science, history, and literary criticism. It is little wonder that the world of scholarship finds itself increasingly out of sympathy with the church."

Prof. Mathews goes on to describe the folly of trying to save the world through a theology centuries out of date. "With all the stern realities of unco-ordinated social life pressing in upon Christian people it is suicidal to waste time discussing the calculus of religion. With the sanctity of the home threatened by reckless divorces and even more reckless marriages, with a generation polluted by a mania for gambling, with saloons and brothels at its door, why should the church pause to manicure its theology? Why should the church stop to make a belief in the historicity of the great fish of Jonah a test of fitness for co-operation in aggressive evangelization?"

These dead doctrines survive as the rudimentary organs of the human body, once useful, they are now useless. Many are harmless; some, like the vermiform appendix, are dangerous. But all of them draw from the nutritive forces that should go into the living, vital organs. So a dead theological belief may fill the mind to the exclusion of a truth. It absorbs the nutrition that should go into a living faith.

In this sense there is no such thing as a harmless error. It occupies space in the mind that might be filled with truth. If we can free the church from its bondage to dead issues, it will be ready to march on, keeping step with the progress of humanity. Its path will be lighted by the great sun of truth, and even in the night, stars will shine, and men will not lose their way.

The Path is plain enough. It has been blazed by the pioneers of truth and justice; the rough places have been made smooth by the great lovers of mankind; the march is cheered by the sweet singers; the toilers have been before us, and left trees laden with fruit, fields waving with grain, springs of clear water, enough for all.

As we march there will be no need to cheat and crowd and trample down, for there is space enough for all, plenty for all.

We are moving toward the Democracy of God, the Brotherhood of Man. We are leaving the wars and rivalries and hatreds, the land of too much for the few and too little for the many.

Will the Church lead us, or look we for another?

Why Our Churches Do Not Grow

BY REV. C. A. HENDERSON

Of Wilmington, Del.

MR. BOYNTON has given us an excellent paper,* the primary purpose of which was to account for the manifest indifference to the ministrations of religion to-day, especially in Unitarian churches, and to persuade us as to how this indifference may be overcome. He asks the question "Have we an adequate theology," not so much because he is interested in it, as that by his answer he may cover the grounds for our want of prosperity. His solution of this, his main problem, it seems to me, is wholly inadequate. In the first place he attempts to account for the lamentable condition of things, to the existence of which we all agree, by assuming that our churches alone are at fault. Had they a more inviting feast spread, a more attractive service to offer, the people would come. I doubt it. A much more true account of the lack of interest of which we complain would attribute it to the spread of the scientific spirit, that is leaving many with only one path to truth, the path of cold passionless logic, which never brings us unto the highest truth, and to the drive and rush of the age, that is exhausting many to the point of having no time for religion, and to the infatuation with pleasure on the part of the age which is drawing away many to where they have no interest in religion.

Mr. Boynton has done the modest thing in finding the fault with us, and the healthy thing, but not the sufficient thing. It is not alone with us. It is much in the wholly new character of the life which has come, that is sucking multitudes into a senseless vortex. I grant, to be sure, that the new age has brought its helps as well as its dangers, and that many, in virtue of the fine, challenging spirit which pervades our literature, are being cultivated on their soul-side in a way that we have not been able to do it. Still, on the whole, the best elements of every community, morally and intellectually, are with us, despite frequent assertions to the contrary, so that the fault, so far as it lies outside of ourselves, yet lies in these factors mentioned.

But to come at length to the question Mr. Boynton specifically asks: Have we an adequate theology? I reply: we have not, though we have more and better theology than ever before; we never will have; and what is more, it is not our most urgent need. Mr. Boynton speaks advisedly: the time is rife with theology. When one thinks of the scholarly work appearing in our magazines, notably the *Hibbert Journal*, and in books by various authors, such as Prof. James, Prof. Eucken, Prof. Sabatier, and others, one is impressed with the abundance of our theology. There never was a time, when the workers in this field were so well equipped or rendered such valuable service.

Mr. Boynton laments that though we have this excellent work it is nowhere satisfying. He looks for the John Calvin who will give us the final word, and thinks that the way is well prepared for his appearing, and talks of how the right interpretation is to be laid down for us, so that we may work in its power, gaining strength by definiteness. I disagree with the whole of this. Definiteness in theology, agreement in any larger measure, is simply impossible. Pragmatism is a theology and no sooner was it propounded than there were fifty-seven varieties affirmed by those who accepted it. Many views, one spirit, is the line of advance. Mr. Boynton spoke of our individualism, deprecating it; but I believe the future is to see more of it rather than less. The tree grows from trunk to branches, thence to twigs, and that is the way society grows.

He thinks the way is well prepared for the commanding genius. I don't think so. The parts of which the final structure is to

*This paper was presented at the Germantown meeting of the Unitarian Conference of the Middle States and Canada, as an opening of the discussion on Mr. Boynton's address on "Have We An Adequate Theology?" which we published in December.

be made are by no means complete. Take any one of them. Take the psychologist's contribution to the theology of the future. Have the psychologists agreed as to what is the relation between mind and brain? If anything is true it is that there is bitter warfare here, the attack and defence of positions as diverse as materialism which asserts that there is no soul, no independent psychic reality, and that our mental life perishes with the brain, and spiritualism, which asserts that not only do we have telepathic relations with one another on the soul-side here but between one another here and there. The temple of the future theology can not in any wise be put together, for the simple reason that the various groups of laborers can hardly be said to have begun to complete their separate tasks.

We have more theology than ever before, though in the nature of the case no final theology, either now or hereafter; for "ever not quite," as Prof. James has said, must always be the last word in any attempt at a rational interpretation of the universe. This is the first part of my reply to this section of Mr. Boynton's paper. My second point is that what we have is of questionable value in the service of a deeply religious life. In fact it seems to me that a too intimate acquaintance with the problems of the investigators to-day rather tends to retard than impede the work we have to do. Suppose one endeavors to inform himself on any one of the specific questions at issue. He weighs the arguments pro and con. He feels the force of both sides. He is impressed with the complications of thought. Unless he is a mighty well balanced man he will lose what sustains him religiously, yea what makes him religious. The spontaneous action of his soul that, left free, blossoms into affection and flowers into romance and rejoices in the possession of a world that is the creation of a beneficent spirit and lives in the certainty of eternal worth—this is in peril. Thinking always tends to render life empty rather than full when pushed too far. One is so beset with uncertainty as to the truth that that which one sought in the beginning to explain grows dim, and one's explanation, or want of an explanation, is all that is left him.

Mr. Boynton inquires what is the matter with us that we do not attract the multitude. I verily believe it is not the want of a theology so much as the fact that we have too much theology. Too many of us live the life which denies us the power to speak as one having authority. We speak rather as the scribes and the Pharisees. We are so much imbued with the scientific habit of mind and so heavily encumbered with the burdens of those who have problems to solve, that we are lacking in the free play and magnetic power of prophetic spirits. So many of us are skeptics first and believers afterwards. So many of us have been cast up by the sea of thought upon the shore of religion, and there we lie on the edge of the devouring ocean, ready any moment to be drawn back into its dark depths. Our religion is not rooted in its own soil, is not the warm, bright flowering of our souls that have pulsed up in this way, prospering in the atmosphere of the sea of thought but safe from its incessant storms.

What we want to make our churches more successful, I believe, is not more theology so much as more religion. The great preachers have almost without exception not been the great theologians. Said Dr. Gordon of Phillips Brooks: "He preached more religion and less theology than any man of his day." Said Prof. William James when called upon to deliver the Ingersoll Lecture on Immortality: "Why not the prophet clad in goat-skins for this service instead of the uniformed official?" It is the man of spiritual calling who has a pungent craving here and whose craving has given him deep insight that is most entitled to speak. Religion first and then theology—that is the order of life. First Jesus, and then Paul. First the man with a living, vital relation to the Infinite, manifest in words and deeds that were a surprise to himself and of which he could give no other account than to say, "It is not I that speak but the Father abiding in me"; and then the man who considered the conditions of this divine influx and marked the channels into which it had poured. First the artist and then the art critic. First the man who has a gift for painting and who in his highest moments paints beyond himself; and then the man who studies the painter and accounts for him and formulates the laws which, without any knowledge on his part, shaped his work.

It is not that I underestimate theology. It has done us a great service. It has rid our preaching of many bad faults. But, and here is my point of departure, it has not given us many virtues. We have held on to it when we should have let it go, and seized hold of something else. We have committed the unpardonable fault of trying to *prove* immortality, when, as has been well said, faith in it depends on a sense of it begotten and not on an argument for it concluded. We have flown in the face of all experience and tried to satisfy people's minds concerning God and thereby given them a warm sense of His invisible presence, when, as a matter of fact, arguments end here. Prof. James concluded the last printed article of the many brilliant ones he had written during life with these significant words: "Let my last remark then, speaking in the name of intellectual philosophy, be his, [quoting Blood whose work he was reviewing]: 'Simply we do not know. There is no conclusion. Farewell.'" So as a theologian and philosopher, but not so as a man. Among his effects after his death there was discovered a note of tender assurance, that he would meet his friend whom he had lost and together they would fare forward in the new life to which they would have come.

Theology saves us from faults, but it does not give us virtues. Our mission is achieved by something else. The instruments with which we do our work are our emotions and the imaginative faculty which calls these forth and gives them free play. We are nearest of kin in our profession to the dramatist. Our business is to visualize life, as real and as ideal, whereby every end we seek is won. It is by witnessing nobleness that the nobleness in men, sleeping but never dead, rises in majesty to meet it. It is by witnessing the sublime, the sublime panorama of the real world, that the soul takes the hint and becomes itself sublime, sublime in its vision of the everlasting realities. We lie in the lap of immense intelligence, and upon these occasions it whispers in our ears. I recall a most convincing illustration. In New York a few years ago a dinner was being given Herbert Spencer, with Henry Ward Beecher in attendance, who was the last speaker. The talk flowed on as might be expected in a vein that was negative. One point after another was urged until finally it seemed there was no place for the beauty and the glory of life, least of all for its palpitating hopes. At length Mr. Beecher began to speak. He gave full rein to the vital instincts of his heart. With his natural, quick gift for description he set forth the inner life of men, their central needs and interests. The fire caught. It leaped from heart to heart. Furthermore as to their theories these scientists were not quite sure; they were half convinced otherwise; the astounding mystery of life and the ineradicable sense of something beneficent in it spread and filled their minds, so that when he finished they all leaped to their feet and hailed him with the passion of their hearts. Argument would have failed utterly. A fresh outlook upon the hills and the vales of creation with human life in their midst gloriously succeeded.

And if I were to meet Mr. Boynton's arguments for a more elaborate symbolism and for a fresh use of the person of Jesus, I would meet them here. The mind that is convinced speaks nothing but symbolism, to which there is no limit; and in the glow of its faith, Jesus, as any formal help, is only an interference.

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MY SACRAMENT

By Harriet Lake-Burch

Out of a myriad mysteries
I take this one
And fold its summers and its snow
Upon my life which falters so
From sun to sun—
I lift my eyes up to the blue
Of azure skies and God and you,
And find them one.

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NATIONAL CONFERENCE MEETING

The next session of the National Conference of Unitarian Churches, will be held in Washington, D. C., Oct. 23-26, 1911.

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—To men of religion God is not an enigma to be guessed, but a presence to be loved; not a great doubt to be solved, but a righteous will to be obeyed; not an abstract law to be formulated, but a mighty pervading life to be shared.

—Rev. Samuel R. Calthrop.

The Modern Church and Social Justice

CONDUCTED BY JOHN HAYNES HOLMES

Leo Tolstoy

LEO TOLSTOY, for more than a generation, was the one great world-figure of his time. His death, therefore, seemed something more than the mere passing of a great man. For Tolstoy, through the crowded years of a long and extraordinary career, partly through the marvellous power of his intellect, partly through the gigantic proportions of his moral stature, partly through his relentless quarrel with the civilization of his age, partly through the Olympic grandeur of his isolation from all the ordinary paths of human life, had become something more than a distinguished leader. "Fame," says a recent writer, "may come to a man in such large measure as to make him more than celebrated; it may make him a commonplace of our daily thought." And so it was with this titanic Russian. Tolstoy had become "a commonplace of our daily thought," like St. Peter's at Rome and the Kremlin at Moscow. Indeed, he had so impressed his personality upon the world that his passing seemed more like the blotting out of a planet in the skies, or the sinking of a mountain into the seas, than the natural dissolution of a man of mortal frame. A stupendous cosmic change has taken place. The world without Tolstoy is a different world; humanity without this great Russian upon his unbending judgment-seat is a different humanity. The horizon of human life reveals a void, which can never be filled. Instinctively we think of Edwin Markham's majestic lines on the death of Lincoln—

" . . . He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise.
And when he fell . . . went down
As when a kingly cedar green with boughs
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky."

Tolstoy's life of strange and dramatic renunciation is most obviously significant as a protest against the unspeakable barbarisms of Russian civilization. From the standpoint of the more normal conditions of our American society, his conduct may easily appear as the irresponsible action of a half-crazed enthusiast, or even, as the cynical *N. Y. Sun* sees it, as the deliberate pose of a conceited mountebank; but from the standpoint of the wholly abnormal conditions of the Russian Empire, his conduct cannot appear other than sublime. It is in the lurid light of Russia, that Tolstoy's career must be judged; and in this light he stands as an indictment of a nation that is a survival of all that is most terrible in the social experience of the race. What we really have to contemplate, in the later years of this man's life, is the collision between one of the greatest intellects and noblest hearts that humanity has ever produced, and one of the most unjust and hideous civilizations that the history of the world can show. Tolstoy takes his place among the great prophets of all time, who have clothed themselves in goatskin and gone out into the deserts, crying "Woe, woe!" to an unrepentant people. His revolt would have been insane in any other country, but in Russia it was as sublime as the revolt of Elijah against Ahab, of John the Baptist against Herod of Savonarola against De Medici. Ridicule or criticize Tolstoy as we may, nothing will ever dim the solemn majesty of his mighty figure, shrouded in its peasant shirt: and nothing will ever silence the trumpet-tones of his voice, as he speaks across the stretch of continents and through the reach of centuries the oracles of God.

But Tolstoy, in the last analysis, is something more than a mere protestant against the iniquities of a national civilization. His career has a significance which passes far beyond the borders of his own land, and the boundaries of his own time. His life, in other words, marks an epoch in the history of the human race as well as of the Russian people, because, in the very process of his revolt against the iniquities of one nation and one age, he grew into the stature of those few great prophets, whose words and

deeds have a lesson for all nations and all ages. Like Socrates and Buddha and Jesus, Tolstoy is already become a universal figure. We may think that his principles of reform were unwise, and his methods of life inexpedient, but we must all agree that he taught the world certain fundamental truths with a power which has been equalled by few men who have ever lived.

I have no room to speak here of the many positive achievements of universal significance, with which Tolstoy's memory will ever be associated. One only I can mention —and this because it concerns very nearly the ideals to which this department of the ADVANCE is dedicated.—Whatever else Tolstoy may or may not have done, this at least he did—he revealed, as no man had ever revealed before, the essentially unchristian character of our modern civilization. With a fidelity to the latter as well as to the spirit of Jesus's teaching, which is without a parallel in this or any other age, Tolstoy attempted to restore the primitive gospel of the Nazarene in all its purity and simplicity. He was perhaps the one man of his time who took the teaching of the Galilean with absolute seriousness, and who attempted to apply this teaching, without exceptions or reservations or compromises of any kind, to the conditions of modern life. He accepted just exactly what Jesus is reported to have said on such questions as retaliation, oath-taking, divorce, property, almsgiving, and fasting—not what we think Jesus ought to have said, or what we wish he had said, or what we think we can make him say, but what the Gospels actually report him to have said!—and he applied these sayings to the problems of the common life with a wholly unprecedented comprehensiveness and logical consistency. The London *Saturday Review* declares that he was "the most logical teacher in the world!"—and who can gainsay this judgment? Taking the words of Jesus as he found them, he measured, with a sublime disregard of the diverse judgment of mankind, all the customs and conventions, arts and sciences, political, industrial, and ecclesiastical institutions, of our day, by the principles there laid down, and he found them all wanting. He forced upon the conscience of the world, what had been revealed to him, as by a lightning flash, in his famous experience with the grenadier in Moscow. As he relates the episode in "My Religion," he was one day strolling through the streets, when he saw a grenadier chasing a beggar from the gateway of the city. Tolstoy asked the soldier if he could read, and, if so, how he reconciled his action with the teaching of the New Testament. To which the grenadier replied by asking Tolstoy if he could read, and, if so, how he reconciled his protest with the military regulations which he was sworn to obey. Another man would have laughed at this as a clever retort, and speedily forgotten it; but with Tolstoy it marked an epoch in his life. In this one instance, he saw an illustration of the inherent contradiction between the law of the state and the law of God, between the ideals of society and the ideals of Jesus. And it was the challenge of this contradiction which Tolstoy flung into the teeth of the Christian world, which, unable to answer, laughed in scorn and amused itself with calling him a fool!

Now, we may differ as to the soundness of Tolstoy's interpretations of Jesus's teaching; we may doubt the possibility or desirability of turning humanity back to the standards of the Gospels; we may question the wisdom of Tolstoy's sweeping repudiation of all science, art, literature and philosophy. But, try as we may, we cannot get away from the logic of his challenge. Whatever he did, he at least proved for all time, that there is no place in a Christian civilization, for war and preparation for war, for ignorance and disease and poverty, for rich and poor, high and low, noble and peasant, for national pride and social prejudice, for a despotic state and a sovereign church, for competition, violence, greed, and discord. Nay, Tolstoy did more than this. He proved that we must once and for all make choice between the religion of Jesus and the accepted standards of modern life. If we keep our present society, we must reject Christianity. If we cling to Christianity, we must have a new society. "Our social life," he said, "is one in which dissension, falsehood, and violence are all-powerful; and this social life must be replaced by a *new order* in which humanity, truth and brotherhood shall reign."

It is easy to laud a man like Tolstoy—and the churches of Christendom have all of late been ringing with his praises. It is not

so easy to heed his words and accept the unanswerable logic of his position. The Russian Church formally excommunicated him, and thus repudiated his teaching. Other churches have extolled the heretic and decried the action of the Holy Synod. But I sometimes think that the Russian Church, in its open ban upon the great prophet of Yasnaya Polyana, was the only church that was really honest! It did not believe in him, and said so! No other church of which I know is equally consistent.

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REV. HOBART CLARK

A SERIOUS loss has fallen, not only upon the Unitarian church in Staten Island, but on the company of his neighbors and comrades in the service, in the death of Rev. Hobart Clark on the day following Christmas. Mr. Clark had been serving as minister in the vicinity of New York for twenty years, dividing the time in his two pastorates—at Plainfield, N. J., and at Staten Island. Only one other Unitarian clergyman in greater New York, has been so long in active service. Modest and unassuming, a quiet worker and preacher, he had won a warm place for himself in the hearts of more than one community, and among his fellow ministers was especially esteemed for his sterling traits of manhood and good comradeship.

Of his place in his own community no better words could be spoken than those of a parishioner well-known to us all, Mrs. Isabel C. Barrows, from whom we quote:

"The outlines of his life are very simple. Born in beautiful old Andover, of fine New England stock, brought up in useful, homely ways, and learning to love good reading, graduating from Meadville Divinity School; inspired by Robert Collyer, who, along with Phillips Brooks, was his spiritual guide, to a ministry of nearly forty years, with pastorates in Weston, Mass., Cardiff, Wales, Plainfield, N. J., and fourteen years in the smooth, gentle harbor of Staten Island—these are the main facts in a life which was, after all, far more spiritual than material. One may tell of the beautiful stone church which he built in Wales, and the eager hearers who worshipped with him there, but he will be longer remembered in Wales for his ideal life than for any monument of stone. One may recall the fine work he did in Plainfield, in rearing another church, and strengthening the little congregation; but the people of Plainfield will rather think of the gentle soul who went in and out among them, caring never for himself, but for others. And when they tell of his pastorate in Staten Island, they may say that through his inspiration the money was raised to build a parish house for church activities and neighborhood helpfulness, which for years to come will keep his memory green; but those who knew him there—and he had friends in every denomination—will think of him rather as the man of culture and devotion who went quietly about doing good. They will recall the wonderfully fine sermons that he gave to his people, not dry as bones theological platitudes, not dreary negations, but spiritual verities. Nothing to him was so real as the invisible."

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THE KNIGHT'S DREAM

By Franklin Kent Gifford

If God should prosper me,
I with prosperity,
Would prosper him;
And bear mine own good cheer
Wherever life most dear
Looks dark and grim.

Old debts I straight would pay
To them that on my way
Have holpen me.
Or since their hearts are dust,
Their deeds should live, I trust,
And mightier be.

And like some warrior old,
With shield and helm of gold,
Warring with sin,
Chains would I swiftly break,
Slaves would I freemen make,
And free hearts win.

But if I needs must go,
Weaponed and armored so
In poverty,
Old debts I still do pay,
And right old wrongs to-day
As yesterday.

I with this dinted shield,
Do make proud foemen yield,
Though mighty men;
And where the doughtiest foes
Throng me with weightiest blows,
Charge I again.

Yes, greater he that fights
Naked for wronged rights,
Though pierced and slain,
Than all the armored host
Which triumphs where he lost,
But not in vain.

THE MISSIONARY SPIRIT

CONDUCTED BY REV. CHARLES W. CASSON

The Revolution of Religion

THERE never yet has been any religion with sufficient reality and vitality to produce the missionary spirit that has not been essentially revolutionary in its character. The missionary is in the truest sense a revolutionist. And never before was he as much so as in this month of February, 1911. And most of all, is this true of the Unitarian missioner.

We may as well front facts as dabble in delusions. Evolution without revolution is like walking without leaving the place where you stand. All growth necessitates the destruction of the old form. All progress means not only a change of base, but an active repulsion of it, unless we are victims to the fallacy that men are moved forward by heaven-strung wires.

Religion is more than the process of evolution. The latter has too long been made the scape-goat of our liberal laziness. "Why should we bestir ourselves?" we have asked. "Is not God at work? Are not men evolving into something higher? Let us take our ease for an eon or two, and give evolution a chance."

Such an attitude results inevitably in paralysis. It makes contentment a virtue, when it is really a crime. It persuades to passivity when action is demanded by the crisis of events. It hushes a man to sleep again when the alarm-clock of a social danger shrills its warning. It chloroforms conscience, excuses indolence, justifies hell.

But religion is action. It is the building upon the basis that past evolution has supplied, not the pious waiting for evolution to continue its processes. It is the acceleration or anticipation of evolution by one's own forceful activity. It is in the highest sense that sublime act of effort or choice whereby revolution results, and all things become new —life, experience, power.

Trace back all missionary movements, and you find this revolutionizing factor. Not in a single instance will you find it lacking. In it have been the challenge and the command that have in all ages sent missioners afar to tell their message. Never has the content of any missionary's gospel been a transition from good to better, but a transformation from bad to best. It was never the message of evolution, but of revolution straight.

This was true of all evangelical movements. The word "salvation" was revolutionary in its significance. It meant all the difference between hell and heaven, weakness and strength, death and life. Psychologically interpreted, it was the inrush of a new mental influence that swept all before it, doubts, fears, uncertainties. It was no wonder that the new convert shouted in his joy. Why not? It meant immunity from sin, the breaking of a chain, the passing of a gallows, the entry into a new world.

And the missionary spirit in the liberal movement to-day can have no other basis. What has our gospel to offer to the people to whom we would bring it? What revolution will it work in their lives? What revolution does it dare proclaim? What new vista of opportunity will it open before the eyes of those who hear our word? Upon the answer to these questions everything depends.

It has already been sufficiently emphasized that liberal religion means a transformation of individual life and experience. It means freedom from the tyranny of tradition. It means the birthright of the divine. It means the open field of thought, and the sunlight of God's modern truth down-shining. It means the opening of the prison door, and the path that leads from it to the distant summit of the ideal. It means strength, joy, achievement.

Break down a prison wall and let the bound go free. Banish the night and let in the blaze of noonday. Touch the fevered patient and give to him the thrill of pulsing energy and health. Read to a man condemned to die upon the morrow the message of his pardon. Tell the mourner that the

one for whom he grieves is alive and well. Do these things that mean revolution and transformation, and you have done only that which our Unitarian message can do if boldly and fully proclaimed.

It is the knowledge of this revolutionizing possibility that spurs a man to go with his message. Would not you also exert all your energy to give freedom, health, life? There is no need to persuade any one to tell another good news. Every man of normal feeling springs to the task.

But the revolution can be wrought only by the full fact. No compromise with custom or tradition, no indefinite definitions, no delicate dilettanteism, no toying with truth, can accomplish the result. It needs bold statement, flung, if need be, in the very face of opposition. It needs firm grip on the truth, and the strong stroke of one who puts himself into his blow.

It must be confessed that right here is one of the weak points of our liberal company. We try to pick prison-locks with feather-fancies. We regard the manner of our doing rather than the doing in any manner. We spend so much time hunting for the line of least resistance that the opportunity passes before we attempt the achievement.

It may be confidently stated that so long as we wade through the swamp that lies between the orthodox water and the radical land, we shall make no progress. Better a hard fact that hurts than a mushy compromise. Better a blow that sends a man staggering truthwards than a soft touch that does not disturb his slumber.

But this revolution to be wrought by religion is more than a transformation of individual experience. It is essentially and inevitably a revolution in social condition as well. The vision in the large is that of a new world, where selfishness has yielded to service, and justice reigns supreme.

This is the vision that the world needs to-day. Humanity is becoming so short-sighted that it cannot any longer see the vision of a heaven to be. Men are asking more and more, "Why cannot we realize now in social action something of the ideal we expect in a future heaven?" Men are wondering if heaven is worth getting hereafter if it is not worth working for here.

It is a fearful indictment of the so-called religious bodies of to-day, including the Unitarian, that the man who has the social courage of his religious convictions is almost certain to be ostracised and side-tracked to the safe switch of ministerial supply. In the Unitarian church it is a fact that every influence of organization to-day is opposed to any interpretation of religion in such social terms as shall even promise peril to the established order.

One is reminded of the statement of Jesus concerning the choice of masters, and the limitations of service. While no one would doubt our greatness of devotion and the reality of our worship of deity, we involuntarily ask the question "Which God?" It must never be forgotten that Mammon is most concerned with social order, while the living God works for social betterment.

Where better, then, can we serve God than in the movement of to-day that aims to give larger life and greater joy and justice to mankind? Where better can we speak our word than in the midst of the multitude that waits the decisive utterance? How better can the missionary spirit be made manifest than by the declaration in the chaos of present social unrest of the principles and doctrines whose social sequence is democracy, justice, and the Commonwealth of Man?

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—To incarnate the Force of God in Man's body; to make every bone, muscle, blood-vessel, nerve, organ in that thrill with forceful life; to incarnate God's truth in Man's intelligence so that he may think God's Thoughts after him; to incarnate God's Justice in Man's conscience so that God's Throne of Justice may be set up in Man's World; to incarnate God's Perfect Love in Man's Perfected Heart so that God's earth may become God's heaven—that is the ever-beginning, never ending task for you and me. Each in his place, let us arise and build!

—Rev. Samuel R. Calthrop.

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—To get good, is animal; to do good, is human; to be good is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves. Their *task*, be it ever so glorious, is historical and transient; the majesty of their spirit is essential and eternal.—Martineau.

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—Giving is not the throwing away of that which we never miss, but it is the consecrating to noble uses that which is very dear to us, that which has cost us much; it is the bravely daring to be faithful over the few things given us.—Jenkin Lloyd Jones.

OUR READERS' EXCHANGE

[*We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR*]

AN ADEQUATE THEOLOGY

Editor of THE UNITARIAN ADVANCE:—

YOUR recent discussion provokes further enquiry. I wonder, first, whether our friend Mr. Boynton, who started the discussion, has not a pretty fairly satisfactory, that is, adequate theology? His writing gives the impression of a certain elasticity of tread, as if there was more than fog under him. Does he perhaps mean that he fails to find satisfaction in the impressions which he gets of the theology of the rest of us? Now, it would be extremely interesting and useful, if we could learn, first, how many of the people in our churches, and especially, how many of our ministers have an adequate or satisfying religion? I mean a religion that gives them actual and continual gladness, contentment, peace, inspiration and power; a religion for which they feel enthusiasm, and for which they could imagine themselves to be willing to give their lives, if the need were. I think that this is the primary enquiry touching the reality of the religious life. I trust that we should have a good many very hearty answers. But I should not expect to get any adequate theology from those who have not yet experienced a satisfactory religion!

Then next, it would help us immensely, if those who know and enjoy their religion, would tell us whether or not they could justify it to their intelligence. I take it, an adequate, or satisfactory theology is the statement of religion in the terms of rational or orderly thought. Can one's religion be at one with one's thought? Unity here would be adequacy. I hope that many of our people would be able to report some sense of this kind of adequacy. I have hardly an idea how high or low the percentage might be. Is it possible that a considerable number do not care for this form of spiritual integrity?

I should like further to raise a doubt about the need of such a theological superman as Mr. Boynton asks for. Of course we should like to see and hear this supreme theologian, provided we were bright enough to recognize him when he came. But I am strongly persuaded that, if we have yet to look for the intellectual justification of our religion to some coming Messiah, we had better advise no more men with brains to enter the ministry! There would be little showing for religion, if its justification in thought at this stage in the life of man, were made to rest on some elaborateness and subtlety of argumentation, which only exceptional genius could bring to its support.

On the contrary, I look quite the other way. Our religion is simple, though none the less real because of its simplicity. All the great facts which constitute life are simple. Their lines run out into the realm of mystery, but at this end where we are, they may be comprehended by the child as well as by the philosopher. At any rate the deep experiences of the life of religion, out of which all faith has grown, come to the simple-minded. As the old saying is: "The pure in heart shall see God." Why not? If the life of the spirit is real life, if the fruits of the spirit are the highest fruits of the universe, if love or good will is the motion of the divinest form of power, "more moving than any motion," and to be known as such by anyone who uses it, why should not the ordinary intelligence be able to grasp the sense of the beauty and unity that are more and more abundantly disclosed in the light of this sublime and yet quite human type of experience?

Though we admire the great mind when it appears, yet for all purposes of real life we care not so much for the size or weight of the brain, as for the sanity, the integrity, and the open-mindedness of the man who observes and thinks. The ordinary honest and true-hearted man, at his best, and at the right point of view, may give us a clearer and truer report wherever realities are in question, than a genius could bring, whose

views were distorted by pride, selfishness, or egotism.

In short, I believe that we have a form of religion, which in its three great aspects of sentiment or feeling, of conduct, and of thought, may commend itself to the profoundest lover of truth and to "the man on the street." It may be taught to the child as soon as he begins to ask questions, and it will delight the thinker the more diligently he follows it. But it is absolutely rigorous in its requirement. We cannot know the doctrine unless we "do the will." You cannot break its integrity and have the intellectual side by itself. All this is in strict accord with the democratic teaching of our churches, which forbid us to wait for Messiahs yet to come, or to depend upon the leaders of past time, but to live here and now the life of sons of God, and thus to test the value and reality of facts that lie "closer to us than breathing and nearer than hands and feet."

CHARLES F. DOLE.

Jamaica Plain, Jan. 11, 1911.

Editor of THE UNITARIAN ADVANCE:—

It seems to me that the vital question underlying a recent discussion in your columns is not, "Have we an adequate theology?" but, "Have we any theology which can help us in our time of need?" The chief inspiration of our most honored leaders —Channing, Martineau, Parker, James Freeman Clarke and the rest—was their faith in the Fatherhood of God. They all believed that, in Emerson's words, "Deep love lieth under these pictures of time." The same doctrine is the heart and soul of Whittier's verse and of the hymns of Samuel Longfellow, Chadwick, Gannett and Hosmer in which so many of us have found and still find comfort and help. It is all summed up in Whittier's lines:

"Yet in the maddening maze of things
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is good."

And by "God" Whittier meant the Supreme Power in whose almighty hand are the destinies of the universe and the final issues of all our lives. How many sad hearts have been cheered, how many dying hopes have been revived, how many disheartened souls have been inspired with new faith, courage and strength by these words and others like them! If now this beautiful faith is a delusion, if, as Mr. Boynton seems to imply, Mrs. Howe's conception of the Divine Fatherhood, which was doubtless essentially the same as that of the teachers and friends of her early life, some of whose names have just been mentioned, was a mistake—not in harmony with what we now know of the operations of the universe—what have we left to take its place? If our modern teachers of the divine *im*perfections are right, if the whole tide of the world's thought, which has been flowing so steadily and strongly in the direction of a deepened assurance of the underlying unity of the cosmos, is to be reversed, and we are to return to the polytheistic beliefs of an earlier day, has not all our past labor been vain? Is not the mission of Jesus an utter failure?

Some of us are not quite prepared to take this view. Some of us are likely to hold, at least a little while longer, that purity of heart and clearness of spiritual insight are better qualifications for penetrating the deepest secrets of the universe than keenness of intellect or the widest range of modern knowledge. Of Jesus it has been said, "He was not such an egotist as to suppose that his own love would outstrip the love of heaven. Because the sunshine of his own affection fell equally upon the evil and the good, the rain of his own pitying tears equally upon the just and unjust, he made bold to predicate these attributes of the Eternal." Was he not justified? Are not the souls that come pure and uncontaminated "out from the heart of nature" the best revelation we can possibly have of the essential quality of that heart? Is it not possible, after all, that Jesus had a more "adequate theology" —one resting on a stronger and better foundation—than Auguste Comte and his followers of the present day or even Prof. James, with all his great services to the cause of moral and intellectual progress?

If we must give up our faith in the transcendent Over-soul in whom we have so long been taught and have taught ourselves to put our trust, and must believe, instead, in

an undersoul, or a number of undersouls struggling more or less blindly up toward a goal which no supreme and beneficent Intelligence has purposed or foreseen, let us do it manfully, however profound may be our sadness, however deep our sense of loss and pain. But must we?

WILLIAM H. FISH.

THE CHURCH AND REFORM

Editor of THE UNITARIAN ADVANCE:—

OWING to my limited parochial life I was not aware of the extent to which Messrs. Many-Acres and Child-killer and the odious Mrs. Stocks had prevented our churches from promoting the reform of society. I beg to assure Mr. Holmes that I am not the Mr. Worldly Wiseman whom they use for their purposes, but a much less successful person—more allied to the social heretics whom I am supposed to be thwarting. I am confident that the people of the Independent Congregational Church of which I am a member are a unit against Mr. Childkiller, but as the parish is small and poor in funds it did not by itself send a committee to Harrisburg to help on the recent bill about child labor. It co-operated —in a loose informal way, I will admit—with any others who would co-operate in helping the Pennsylvania Child Labor Committee. Without holding a formal parish meeting for official action—since in our loose informal way we thought our church covenant pledged us against child killing—a group among us raised a little fund for expenses and undertook to do everything that the Pennsylvania Committee advised. I now think that I was pedantically scrupulous in my comment on Mr. Molyneaux's question. In an official appeal in the *Christian Register* for January 5, I read: "The National Child Labor Committee seeks to be the agent of the churches in arousing a healthy moral protest against the abuse of child labor." If Mr. Molyneaux will join me in blinking the fact that no formal parish meeting was called to give us authority, I will amend my answer to him and say that the Independent Congregational Church did send a committee to Harrisburg, namely, the Pennsylvania Child Labor Committee.

Without having called the roll, I believe that the people of the Independent Congregational Church would, if they could, "abolish monopolies and special privileges, unemployment, industrial accidents, long hours and intolerable conditions of labor." I have not ventured to include two things of Mr. Holmes' list—protective tariffs and capitalistic industries—for there are still members of our church who make hesitating discriminations here, distinguishing tariff from tariff and industry from industry. They do so not from moral inertia but from intellectual difficulties. I am sure, however, that this church is ready to abolish the other evils. If Mr. Holmes will kindly tell us how the Church of the Messiah has done it or is going to do it, we too will set about it. The Many-Acres do not contribute to our minister's salary and the President of our Alliance is proud of earning her own living. So far we have only listened to our minister and the social reformers who give Ballon lectures at the Theological School and then expected one another to do the work of abolition as citizens employing the instrument of the state. Will Mr. Holmes tell us how to do it as a church?

FRANCIS A. CHRISTIE.

Editor of THE UNITARIAN ADVANCE:—

MAY I have space to express my reaction on the "Social Justice" article in the January ADVANCE? It was painful to read the indictment of our ministry on page 161. Can it be that they and the societies they lead are dominated by the base motives here set down? Let them answer. Turning to the earlier part of the article, we are told that Professor F. A. Christie, in saying that Unitarian congregations find the most practical and effective way of furthering social reforms to be co-operation with such organizations as the National Child Labor Committee, the Consumers' League, the American Federation of Labor, "has simply misstated the facts." One hopes not. Such misstatement is not proven by Mr. Holmes' counter statement of facts. He describes many activities of the churches (subject always to the discreditable limitation of his closing paragraphs) for the public weal, but he does not demonstrate

that these were congregational activities. The activities cited in both articles were apparently accomplished through committees, federations, etc., and seem quite analogous. The statements of fact are not out of harmony. Professor Christie means by churches what every Unitarian should mean, religious societies, congregations. These con gregations are not themselves Consumers' Leagues, he says, but work through this larger specific agency. Just so our churches do not publish tracts or carry on missionary work, but use the American Unitarian Association. The Christian Register for January 5 prints an appeal from the National Child Labor Committee for the co-operation of the churches. "The N. C. L. C. seeks to be the agent of the churches" in this reform, says the appeal. That is what Professor Christie means. If Mr. Holmes means anything else, he means a course of action that is foolish and ineffective. In reality, the logic of Mr. Holmes' long insistence is that we abolish (or ignore) the N. C. L. C. and as congregations take up the accomplishment of this reform—and a thousand others. Besides, the churches are to undertake the task of destroying *in toto* the existing social and industrial system, and of constructing and establishing a new one which shall be perfect.

A glance at history is often sobering. The ancient world identified the church with every social institution. Only the struggle of centuries has brought about the separation of church and state, of the religious institution from the political. This separation is one of the chief goods of our modern life; the world heaved a sigh of relief when freedom finally came, and even the attenuated establishments of Europe are the object of increasing attack. Their days are numbered. Yet shallow and untaught enthusiasts here and there are demanding that the church again assume control of the political institution. For centuries healing was largely the exercise of an ecclesiastical function. It is a signal triumph of sanity and humanity, costing deep sacrifice, that the science of medicine has after centuries escaped into independence. The world is rejoicing, when behold there comes again the demand that the church be the healing agency, and science and Christianity alike are negated by Eddyism and its Protestant imitations. So industrial institutions were once subject to the control of the church. Men rejoice at the brave struggle of the workers of Europe to free themselves from ecclesiastical tyranny in the middle ages; the story of the rise of the free cities and the free guilds calls out all our enthusiasm. The independence and power of the modern worker are hailed as an achievement of supreme promise, when lo! we are told that the church must identify itself with a social program and itself assume the direction of the industrial situation. This is blindness; it is treason to some of humanity's chief achievements. Just as the church is freed from entanglement with all these concerns which were not its own, is free to enter on a glorious mission of spiritual service, it is called back to its old yoke. Just as the state, the school, the industrial system, have won their liberty, they are invited to resume their bonds. To accept this reactionary conception of the church is to put the clock back a thousand years, and to endanger the church's very life. But in truth, it would have little excuse for further continuance.

Social justice is the ideal of numbers who insist that "social" shall still connote fellowship, brotherhood, mutual good-will, co-operation, to whom neither word seems legitimately used in relation to a procedure which divides men into antagonistic classes, which deliberately foments and accentuates that antagonism, which scorns every expression of benevolence in the name of revolution. I still believe that the churches, *our* churches, have made the real contributions to the relief of social wrong in America, by inspiring and sending out as helpers of their kind Joseph Tuckerman, Samuel Gridley Howe, Dorothea Dix, and the host of others who have helped to make the Unitarian name sacred. Scarcely a single contribution to the relief of the problems that beset the complicated industrial life of our day has exceeded that made by William H. Baldwin, Jr. The *Christian Register* for January 12 tells of the singularly serviceable and inspiring life of William Pryor Letchworth, "a Unitarian by conviction," a worshipper in our Buffalo church. Why should the citation of these honored names and their service to men be stigmatized as "petty prattle about the individual mem-

bers of churches?" Why should these persons be disesteemed because they have not attacked "municipal taxation and private ownership of land and transportation facilities?" The old church made such men. The Revolutionary church Mr. Holmes would fain establish would have lost the power to make such men, even if it still cherished the desire. And only the making of such men can save society. It is an ill practice to cut off the roots of your tree in order to fashion them into additional branches.

CLAYTON R. BOWEN.

Editor of THE UNITARIAN ADVANCE:—

UNITARIANISM run riot in social propaganda is through lack of a message in the minister. Note you, I do not decry social service. I do decry it as the fundamental of church work. The question is—Does the minister want a political organization, a series of clubs or a church? A church as I understand it is a place where people may attend and receive inspiration to do their work and live their lives.

If the minister has a message this inspiration will proclaim itself in deeds. There are civic organizations in the average community with which people may affiliate. If there are not such organizations let the minister start them. But in the last analysis I emphatically deny that it is necessary for any church under any circumstances to place its stamp upon any social service propaganda. All will be more effective without the "union label" of any sect.

In Bellingham we have a church with the usual organization. It is a new church in a new community and opportunities for social service are not wanting. This church has never labelled its civic work and consequently has accomplished more than it could otherwise have done. Men of the congregation are identified with the affairs of the city—for we call a town of 30,000 a city out here. They are engaged in social service in a more effective way than if they wore the label "Unitarian" as a requisite. The minister himself is President of the Associated Charities and Vice President of the Library Board as a citizen of Bellingham. Yet the men of the congregation and the minister do not hide their Unitarianism. Rather do they glory in it.

A lack of faith in fellowman, in the universe, and in self, is manifested by the minister who must deal in deals instead of ideals, and count by ones instead of aeons, through rushing into a work which is secondary, as an essential to his occupancy of the pulpit, which after all is then no pulpit.

FRED ALBAN WEIL.

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THE CHURCH AND THE PRESENT DAY PROBLEM

BY REV. E. J. PRESCOTT

Pastor of the Unitarian church at Sandford, Me.

WE are confronted today by problems in the social world such as no former generation had to contend with. We know and understand the conditions of that problem only as people can who are in the midst rather than on the outside of things. We know our strength and our weakness, perhaps, better than any age that has preceded us because this is more or less a self-conscious age. The strength of our social organism is so apparent, the mighty results are thrust upon us on every side to such an extent in their immensity, that unless due care is exercised we are likely to become shallow and even blatant optimists. We say, See this great business here, that mighty enterprise there, see these wonderful machines almost human in their action, see our railroads, our telegraphs, our steamships, consider the wonderful control over natural forces, etc. When all these elements are taken into consideration we are likely to have the pride with which the disciples called the attention of Jesus to the temple of Jerusalem. In the midst of all this, to be sure, the prophet, the seer of to-day is very likely to repeat the denunciation of Jesus and say "These things shall not stand, one machine shall not pile itself upon another, IF the result is going to be the crushing out of human souls." "If all of this tremendous activity is to the detriment of

humanity then it shall pass away." Not alone, however, are we likely to become optimists at the one extreme; there are such a multitude of avenues open for the acquisition of knowledge concerning social conditions that one who sees the extreme suffering, the terrible struggle for mere existence, is also likely to become a critical pessimist and say "What does all of this amount to?" "What is the worth of all these inventions, all the mighty industrialism, if a few are getting rich and the mass are starving or if not starving, suffering a terrible nerve strain of anxiety as to their future here on earth?" It is needless to say that amid the conditions in which we are now living the time has come to really act and do something, but the question is HOW, WHERE and IN WHAT DIRECTION? Vituperation concerning generalities accomplishes nothing, there must be something definite doing. Holding great meetings, no matter how enthusiastic the speaker, may simply stir the waters so that they will subside upon even a lower level. One real fact of accomplishment is more than a volume of general denunciation. None of us may have any panacea, no one may see any perfect solvent or a very clear way out, but we may ALL SEE a way as to how *we* may better *some things* and these things *must be those that are nearest to us.* The Church to be a power in the social problem of today *must* begin to do things at short range, it must leave off its speculations concerning future heavens and hells and confine itself not alone to this world's work but to THE WORK that is definite and nearest to it. The program of the modern church must be to fearlessly leave no stone unturned that will help uplift and make richer and better the life that is nearest to where it is situated; then at least, it is making one center firm. Shouting anathemas against itself or denouncing the world as a whole without any definite, positive, method for real progress has never and never will do any lasting good. The work of the church is to make better men, and the men that are to be made better are just as frequently those in power and in high places as those among the masses, so called, and we must recognize on the other hand that these same masses need to be made better also.

When a governor of one of our New England States tells us that he goes to church to hear a sermon "based on the principles that underlie our faith," that sermon should so inculcate those principles that they should re-act to make him earnestly desire to aid in every way in his power every one of his workmen; otherwise, that sermon has missed its mark or the mark has not been hard enough hit to make it worth while. When this same governor recommends to Unitarian ministers that when they preach to their people they remember that the people want religion and *lots of it* and not political economy, I am in most hearty sympathy with them IF and ONLY IF the *kind* of religion these people get is such that will make them have a political economy which is of such an order that it will help the workingmen and all men for that matter to have a better chance in life. If the religion preached, as I regret to say so much of it is, is a sort of piling up of worn out platitudes which salve over the conscience which ought to know whether it is doing right or not and permits men to go along year in and year out doing what they know to be wrong and yet have a good and regular standing in church, THEN in God's name let our clergy preach political economy and "lots of it," a thousand times over, rather than such a religion.

Religion is not for the sake of making people feel better, religion is for the sake of making people *act* better, *live* better and do better things towards their fellowmen. My work takes me among hundreds of laboring men where the employers are ever ready to adopt any and all humanitarian principles that will better the conditions of their employees and where, let it be said, the greater mass of these employees are ready to recognize and try to work together with, the employers; and the work of the church, the kind of religion, which is most effective in that as in any manufacturing community is that which insists upon the common brotherhood of mankind and which aims to make it possible that all, both those employing and those employed, shall come to better understand each other. The work of the present day is, as Dr. Gordon has somewhere said, "to quit fooling and go to work." And this work should be to make a vital center where all can meet on a common level as frequently as possible and in such relations that will make it impossible that there

should ever arise such a thing as class distinction. This may not help us to introduce the millenium but such an organization will at least aid by one step the progress of a part of the world, a small part perhaps, towards an Ideal which we all cherish in our deeper souls.

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NEW ENGLAND LETTER

THE reason why our New England letter of this month is shorter than usual is a happy one. Our editorial correspondent for New England has had other things to think about. It was a beautiful day: the noble new church which the society in Lynn so recently dedicated was beautifully adorned, and filled with rejoicing friends, and never more beautiful bride or more radiant bridegroom went to the altar with the earnest congratulations of all who knew them, than these two young people whose romance began at the fateful Isles of Shoals.

And this makes fitting introduction to the statement that the annual reunion of the Isles of Shoals Summer Meetings Association will be held at the South Congregational Church, Saturday, February 11. At one o'clock the company will sit down to modest lunch, later they will adjourn to adjoining rooms for informal sociability, while the waiters do what they will with the tables. Then the company will gather again for a very short program of speaking. Mr. Albert S. Parsons of Lexington will act as toastmaster: the Westland Quartet will all be there and contribute joyfully to the program: and a short list of speakers—all attractive—have been invited to respond to inspiring toasts.

The Church of the Disciples in Boston has had but two ministers in its long history: Dr. James Freeman Clarke, and Charles Gordon Ames. Dr. Ames believes that the time has come when he should relinquish the charge of the pastorate to younger hands, and at a recent meeting Rev. Roger S. Forbes of the Church on Meeting House Hill, Dorchester, was unanimously called to be Dr. Ames' colleague. Naturally the Dorchester people do not like this so very well, as Mr. Forbes has but recently settled amongst them, and after due deliberation Mr. Forbes has decided to decline the call.

A controversy as to the placing of the portrait of Mrs. Julia Ward Howe on the historic walls of Faneuil Hall has caused some ripple of excitement in Boston, the sole grounds for hesitancy being the alleged lack of room. But the fitness of her portrait appearing there is strongly urged by representative people, and doubtless a way will be found. Meanwhile, a crowded Memorial meeting held Sunday, January 8, under the auspices of the city, gave distinctive evidence of the great affection and esteem which all classes of people feel toward the singer of the Battle Hymn of the Republic in her own home. Ex-Gov. Curtis Guild gave the chief address.

Rev. T. J. Horner of Melrose has been called to the pastorate of the church in Attleboro made vacant by the call of Rev. John H. Applebee to Syracuse. Mr. Horner's work in Melrose has been very successful and he is surely well qualified to take up the work of the very alert young society.

Rev. H. C. Merrill, a recent graduate of the Meadville School, has accepted the pastorate of the church in Whitman, and Rev. H. G. Palmer has been settled over the church at Dighton.

The church in Springfield held its annual meeting the last Thursday in December, and a most satisfactory condition of parish affairs was revealed when the annual reports came in. Two substantial additions have been made to the endowments of the Society, during the year, and especially gratifying was the report of the developments in the Sunday School work. The school has an endowment of practically $10,000. Mr. Reccord, in his report, compared the condition of the church to-day with that of six years ago. Not only has the church grown largely in membership in that time, but the endowment fund has increased from $23,000 to $33,000, and will soon be increased to $35,000. The Men's Club of 108 members and the Women's Alliance of 117 members both reported a year of helpful activity. The Alliance has sent away more than 500 books and magazines, innumerable tracts, and has given $250 in response to appeals. The Men's Club has co-operated with the Social Service Committee in arranging a series of people's meetings for the discussion

of civic and social questions on Sunday evenings during January and February.

From a correspondent in the Third Religious Society, in Dorchester, we receive the following report:

"During the few months that Mr. Casson has been at the head of this church, great transformations have taken place. Perfect harmony has been restored—the morning congregations have nearly doubled—the Sunday School has become once again a live and vital organization—the vesper services have been revived, after having been suspended for a year, with a series of addresses by Mr. Casson on "Civic Religion." Mr. Casson by his straightforward, honest, methods, has won the respect of every one in the church, and has inspired everyone to take hold and work. The Young People's Religious Union is very active, and at the recent meeting of the Boston Federation, sent twenty-two delegates.

"The annual fair held in December by the Woman's Alliance, netted over six hundred dollars. Never have the prospects of this old church been brighter than at present, under the noble leadership of that true, christian man, Rev. Charles W. Casson."

The King's Chapel mid-week services form a significant feature in the religious life of our Boston churches. These are held Wednesdays at noon, all seats being free. Mr. Malcolm Lang presides at the beautiful memorial organ, and a choir of women's voices assists in the congregational singing. During January the preachers at these services have been Rev. S. M. Crothers, D. D., Rev. W. H. Lyon, D. D., Rev. C. F. Russell, and Rev. Palfrey Perkins. The appointments for February are: the 1st: Rev. Roderick Stebbins: 8th, Rev. Edward Cummings; 15th, Rev. C. F. Dole, D. D.

One of the ways in which Unity Church of Hartford, Conn., celebrated its holiday season was by presenting a handsome gold watch to its minister Rev. J. T. Sunderland. At the Warwick (Mass.) church on the first night of the new year, twenty-eight new members—a large proportion being men—stood before the pulpit and pledged themselves to the allegiance of the cause of religion and the Christian church.

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—Don't part with your illusions. When they are gone you may still exist but you have ceased to live. —MARK TWAIN.

MIDDLE STATES LETTER

THE opening Sundays of January seem to have been widely used in the churches for a summary of the progress of the first decade of the Twentieth Century. The special courses of services, dealing with the current problems of society through the weighed utterances of economic and social experts, which have become an important factor in the work of many of our churches, are well under way at the mid-winter season. All the work of the churches is at its full.

The most recent practical forward step in the Germantown Church, is the turning of the monthly Sunday evening meeting of the Young People's Organization into a "forum" for the consideration of the general subject of "The Church and the Community." There were some forty people present at the first meeting in December. Dr. Jesse D. Burks, the Secretary of the Bureau of Municipal Research, of Philadelphia, opened the discussion, and gave a most interesting address. He has agreed to be the leader in the future. The next subject to be discussed is "What can our Church do for Germantown," and the question, among others, of the treatment of the poor will be taken up.

The last twelve months have been in every way the most successful for many years in this church. On the material side, the income has increased so that financially it is better off than at any time since before the beginning of the new century. The Young People's organization has been very active. It has distributed literature at the railroad station and through the post office, and has done much to make the Vesper Services a success. The Men's Club began its monthly meetings in November, and has had two most successful dinners, the addresses and discussions being of particular interest. At the first Professor Patten, of the University of Pennsylvania, spoke on "Social Responsibility," and at the second Mr. Joseph Fels opened the discussion of the subject of "The Prevention of Monopoly." The Sunday School and Woman's Alliance have had largely increased attendance this year, and a number of new families have come into the church. The work at the Nicetown Club for Boys and Girls is greatly strengthened by the coming of the new Director, Mr. Harry Gear, who for some years previous has been the Truant Officer of the Germantown and Chestnut Hill district.

At the Spring Garden Church, in Philadelphia, the Rev. K. E. Evans was installed on Sunday evening, January 8th. The sermon was preached by Rev. P. H. Goldsmith, of Yonkers. Rev. Charles E. St. John gave an "Introduction and Welcome to the Conference"; Rev. J. Clarence Lee, of the local Universalist Church of the Restoration, gave the "Welcome to Philadelphia"; Rev. Oscar B. Hawes "The Right Hand of Fellowship," to which Mr. Evans made a response, and Rev. C. A. Henderson gave a "God Speed." The benediction was from Rev. Charles G. Ames. Others who participated were Mr. Hinckley, with a hymn; Mr. Gilbert, of Vineland, who read the scripture, and Mr. Amies, of the Universalist Church, who offered the prayer. This service, like that at Yonkers, shows a tendency to depart from the hackneyed forms of

such services and to introduce new elements of beauty and power.

Only three of the churches in the Middle States Conference are outside of cities. Among these is the old church at Barneveld, which was organized in 1806, and is the oldest church in the conference. It has stood for over a hundred years proclaiming its gospel of intellectual freedom, honesty, character, and good will. The whole community for miles around has felt its uplifting influence. As a result of its influence the town has an excellent free library which serves the community well. It also has a Unity Hall which is well equipped for all the purposes of a Unity Club. Its Unity Club is doing much to stimulate the intellectual and social life of the people. The excellent program for this year deals with American history. Many entertainments, dances, and suppers are given. Mr. Robinson, who left Richmond to assume this pastorate last May, writes: "This is a lovely people and mine a happy pastorate."

Mr. John H. Lathrop has accepted the unanimous call extended to him by the Church of the Savior, in Brooklyn, and will enter upon his new pastorate the first of March.

The speakers at the union services at the Church of the Messiah on the January Sunday evenings have been: John Graham Brooks, on "The Next Two Steps in Social Reconstruction"; Francis J. Heney, on "The Story of San Francisco"; Anna Howard Shaw, on "Votes for Women"; Frank Moss and Orlando F. Lewis, on "Society and the Criminal"; and John Spargo, on "Socialism." Mr. Holmes is preaching a series of sermons on "The New Religion."

In Passaic, Mr. Graves has been appointed, by the mayor, one of the nine members of the Board of Education and one of the five members of the Playground Commission. The church in Albany has extended a unanimous call to Mr. Charles Graves to be its minister.

Mr. Wright is devoting some of his sermons to "Contemporary Religion," taking among others Zangwill as a representative.

Mr. Slicer's superabounding vitality has called for some temporary conserving, and he has found it wise to curtail some of his many outside activities, a course which his utter generosity finds new and untried.

EDGAR SWAN WIERS.

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NEW YORK LEAGUE OF UNITARIAN WOMEN

THE January New York meeting in the Lenox Avenue Church, Mrs. James T. Bixby, in a religious report, told of the changes in the Tokio mission and of the reaction against papal catholicism in Austria and Germany. The new religion in Belgium, which is accomplishing wonders of healing, seems to be a compound of faith cure and spiritualism. The impossibility of supporting life on their meager salaries has caused fifty-seven Methodist ministers to withdraw from the Upper Iowa Conference. A tribute was paid to the late Rev. Hobart Clark, of Staten Island.

Mrs. Walter L. Harvey described the plan and scope of the Child Welfare Exhibit, the ultimate aim of which is a Federal Bureau, or perhaps a New York City Bureau, where the work can be centralized. At present organizations are duplicating, with consequent waste of money and energy. In preparing the Home Section many religious leaders have been asked to provide lists of books which they would place upon the home bookshelves, for children's reading. The orthodox Jews and the Catholics proved the only ones who were sure what books they were willing to recommend. The committee found great difficulty in obtaining any workmanlike material for the Sunday School exhibit. The crude and old-fashioned methods of the Sunday Schools stand out pitilessly when a scientific exhibit of their work is attempted. The exhibit will be open daily from January 18th to February 12th, at the 71st Regiment Armory, Park Avenue and 34th Streets, New York.

Miss Helen Marot, Secretary of the Woman's Trades Union League, spoke on Women's Trades Unions. She described herself as believing in trades unions whether they are well conducted or not. We have reached a place where co-operative effort and brotherhood must prevail. When industry left the home, women had to follow it into the factory, creating a disturbance in the home. Even now with all our missions, the children of our six million women workers are largely in the care of other children. The Trades Union League believes that the way for woman to achieve reform is through her own effort. An employer can not raise the wage above the standard set by the manufacturers in his industry. Betterment can be secured only when all the workers in a trade demand fair wages and conditions. The difficulties of the women's trades unions are that girls regard their work as temporary, they distrust their ability to stick together, and they are accustomed only to working alone.

A collection of $22.50 was taken up for the Unitarian Sunday School Society.

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UNITY CHURCH, *Boise, Idaho.* Rev. Harold L Pickett, Minister.—The new minister came to Boise the first of October, and his official connection with the Society began the first of November. During the quarter year just past Unity Church has made definite and real advance. We have a small but very loyal congregation of people, who are earnest adherents of the Free Faith. Best of all, we have a wide and ever-widening field in which to maintain a thriving center for the promotion of a liberal gospel. It becomes daily more evident that there are numbers of men and women in this community who are ready for our fellowship and the newer interpretations of life and reality. The visit of the national Secretary in October was an inspiration and a lasting benefit to the cause of Unitarianism in Boise. Unity Church has a well organized Sunday School, and an enthusiastic body of young people working in their newly formed Religious Union. All the auspices appear exceeding favorable, and in facing the New Year we feel that we have every reason to cherish the hopeful spirit and the expectation of increasing service in this Inter-mountain State.

H. L. P.

NEW BOOKS

IMPORT AND OUTLOOK OF SOCIALISM: —By Newton Mann. Boston. James H. West Co. 336 pp. Price, $1.50, net.

TO the readers of Dr. Newton Mann's "Evolution of a Great Literature," it is a matter of no little surprise to find this author's latest book an exposition of Socialism. So rare is it to find an expert biblical scholar and long-experienced parish minister entering the field of economic and political discussion that one is almost inclined to deplore that such a venture should be made. But the most superficial examination of the book soon dissipates this feeling. Here are all the evidences of scholarly research, masterly grasp of facts, unfailing historic perspective, undaunted radicalism and independence of opinion, which made so notable his previous work, and these characteristics, so evident at first glance, are only confirmed by careful reading.

No book on Socialism, written in recent years, is more illuminating or persuasive than this of Dr. Mann's. Especially admirable is the arrangement of material. In the opening chapter the author gives a most satisfactory account of the social unrest which has swept over our western world since the revolutions in England and in France at the close of the eighteenth century. Then, laying down his definition of Socialism, he proceeds to give a survey of the unconscious advance of this movement in law and custom during the nineteenth century, and of its recent and more conscious development through organized endeavor in Germany, England, France and Belgium. In successive chapters Dr. Mann then considers the next steps to be taken, and analyzes some of the specific suggestions of the socialist economists. Finding every evidence of the inevitableness of Socialism on materialistic and moral grounds, and casting aside with scorn the "superfluities and excrescences" which have developed in the movement through the fanaticism of ill-balanced minds, Dr. Mann comes to what is the most valuable portion of his book,—the treatment of what Socialism means from the standpoint of industrial and international peace, the emancipation of women, justice between man and man, and the fulfillment of that ideal of brotherhood, of which the world has long been dreaming. It is unnecessary to point out that Dr. Mann finds in Socialism the modern application of the teachings of Jesus, and believes that in the decay of the church and the advance of Socialism, we see the re-birth of true Christianity. Dr. Mann's strictures against the church are unsparing, but never unfair. The author presents no specific "program," although he surveys many particular suggestions as to the specific application of socialistic principles and methods. Indeed, the chief value of the book is not at all as an interpretation of the familiar socialistic political economy, as there is little respect for the traditional doctrines of economic determinism, class of consciousness, and the rest. Dr. Mann sees clearly the economic justification of Socialism, and accepts fully its economic ideals; but his chief interest is in its moral and religious significance. The word "Import," in the title, strikes the keynote of the book.

Many admirable books have been written in recent years in interpretation of Socialism. The works of Spargo, Hillquit, Hunter, and others, are familiar. Nevertheless, one sympathizes with what the late Edmond Kelly says, in the introduction to his recently published "Twentieth Century Socialism": "My reason for writing this book is that I do not know of any one book which gives in small compass to the uninformed a comprehensive view of Socialism." Mr. Kelly tried to supply this need and failed,—no doubt because of the fatal illness by which he was stricken. In Dr. Mann's work, however, we have a more successful endeavor. "The Import and Outlook of Socialism" is, I believe, the best popular introduction to the subject which has been produced. Based on the most thoroughgoing study, with abundant material admirably arranged, written in that delightful style with which Dr. Mann's readers are all familiar, giving a view of Socialism which is truly "comprehensive,"—it is a conclusive piece of work.

Incidentally, it is an occasion for rejoicing that at last a book of this character has been produced by a Unitarian leader. The absence of any contribution to this subject by any member of our church has long been deplored, and has been cited as an evidence of the decline of the Unitarian movement. Now the word has come, spoken with authority, and in no uncertain tone of prophecy. J. H. H.

JUST FOLKS:—By Clara E. Laughlin. New York. The MacMillan Co. 377 pp. Price, $1.50.

BETH TULLY was probation officer of the Juvenile Court in Chicago, and because she wanted to live in the midst of the people with whom she had to deal, as well as for economy's sake, she took a very humble room in a very humble part of the city and became acquainted with "folks." Some of these were Irish, a good many of them were Polish or Russian Jews, all of them were dirty and ignorant, and most of them were more or less degenerate. Yet they were "folks,"—not merely cases—and she became very much interested in them, and very much engaged in their problems, economics, homely romances, and very homely tragedies of life. A lover of her own hovered constantly about, and more than once the two conspired to be Cupid's Providence in the affairs of those with whom they had to deal. The story is prettily and tenderly told: perhaps it is a little "tenderer" in places than all tastes will enjoy: but it is all wholesome and brisk, with no little humor and very much good sense. Miss Laughlin's characters are real and not merely typical. She reveals shrewd insight into human nature, and a sympathy which is keen and discriminating, but very human.

CHOICE VERSES and Other Matters to be Committed to Memory or for Reading:—For use in the Sunday School and the home. Edited by Charles F. Dole. 57 pp. Paper covers. Price, 25 cents.

THERE is no book in all the fine catalogue of excellent publications, issued by the Sunday School Society, that can prove more practically

worth while for genuine workers for the spiritual training of young souls than this unique pamphlet-manual of Dr. Dole's. He states its purpose modestly in the preface. "I have tried in this little book," he writes, "to gather the most excellent passages from the Old and New Testaments which seem best suited to set forth the great laws and ideals of the good life. . . . I have thought it well to mark specially such as every one ought surely to know, adding a goodly number of other verses to the learning of which teachers or parents might easily, I trust, stir the interest of children who are gifted with a quick memory. . . . While this work is not intended as a substitute for other lessons, I have tried to indicate by the headings how nearly all of them could readily be made the subject-matter for indefinite teaching, conversation, or discussion and illustration."

First come "Bible Passages to Learn by Heart." These are set out in a strong-faced type, interspersed with passages in smaller type supplementary to them, often introduced by suggestive questions and comment full of the breath of Dr. Dole's peculiar inspirations. This section closes with a group of selected sentences from Marcus Aurelius, Epictetus and the Stoics, and from the Dhammapada of India. The second section is made up of the "Best of the Psalms," taken in order, with the noblest passages put in bolder type than the rest. A third section includes about thirty of our best and most familiar modern hymns, closing with short extracts from some of our poets. Last of all comes a page of very practical import, headed, "What Everyone Ought to Know,"—a most excellent epitome and of a sum of general information about the Bible, presented in a shrewdly pedagogic form.

Altogether this manual deserves a more permanent form, and could be rendered more valuable by a more varied system of type-setting than the printer is here able to give it, although its present form is not unattractive or inadequate. It combines the two rare excellences not always combined in anthologies of this kind: nothing included which could better have been left out; and almost nothing omitted which one will seriously miss.

A PSYCHIC AUTOBIOGRAPHY:—By Amanda T. Jones. Author of "Ulah," "Atlantis," "A Prairie Idyl," etc. With an Introduction by James H. Hyslop, Ph.D. New York. Greaves Publishing Co. 455 pp.

THIS is a human document of exceptional interest, however one may estimate the validity of the psychic phenomena included in the recital. Mrs. Jones is the writer of poems which have received the praise of some competent people. But the chief significance of her life lies in her experiences as a spiritualistic "medium": and she tells all about it here, in a vivid, racy, and even dramatic style, which conceals nothing and apologizes for nothing. Prof. Hyslop's Introduction is reserved, and contains no endorsement of the views expressed in the book or of the claims of peculiar "spiritualistic gifts" set forth by Mrs. Jones. But it does express his conviction as to the significant value of this recital of super-normal psychic activity, and of its essential sincerity. Born in 1835, the twelfth child of a wholesomely constituted family, it was at the time of the death of her father that Mrs. Jones' singular powers of telepathy and clairvoyance began to manifest themselves. All her life after that was lived in the atmosphere of the mystical: she became strongly possessed of mediumistic gifts, always associated with exalted religious convictions and high idealisms. Much of this book (the least valuable part, we should say) is more or less polemic, with sallies of biting sarcasm for the theories of Dr. Hudson. The straightforward narrative of her own experiences and dramatic life-development is much more interesting and significant, and as Dr. Hyslop hints, many who may not interpret the value of these super-normal experiences as Mrs. Jones does, will yet find them of singular significance in that field of psychical research, whose alphabet is as yet but stammeringly understood by its profoundest students.

THE STORY AND SIGNIFICANCE OF THE UNITARIAN MOVEMENT:—By W. G. Tarrant, B.A. London. Philip Green. 104 pp.

THIS succinct monograph was first delivered as one of the Essex Hall Lectures of the British and Foreign Unitarian Association in May, 1910. It tells the story of English Unitarianism chiefly, though adequately prefaced by a recital of European beginnings, and containing also a passage of fair analysis of New England developments. To American readers it will prove peculiarly inviting because it does so clearly and vividly present the English story allied to our own—yet with its differences, from a modern English point of view. For it is hard for some American Unitarians to realize that Unitarianism is not chiefly a New World idea—with historic English antecedents, of course, as there were continental antecedents before that, but notably at its best, and most vitally contemporary, only on our own soil. This fine story of the development of contemporary English Unitarian growth and works is one, therefore, that should be welcome to readers in this country, and one not without chapters of wholesome suggestions for us.

"HERALDS OF A LIBERAL FAITH"

THE most important work that the American Unitarian Association has published for some time, perhaps, is the handsome three volume book, long announced, entitled, ' 'Heralds of a Liberal Faith." Dr. Samuel A. Eliot, the editor, sets forth in a very discriminating and felicitous Introduction the scope and genesis of the work; the three volumes treat respectively of "The Pioneers," "The Prophets," and "The Preachers," the first dealing with the forerunners of the eighteenth century; the second treating of the masters of the earlier nineteenth century, and the third, including the more distinguished leaders of the latter part of the nineteenth century, not including those still living in 1900. We reserve for our next issue a more formal review of this very welcome publication.

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—Blessed is the man who has the gift of making friends, for it is one of God's best gifts.—T. HUGHES.

OUR NATIONAL SOCIETIES

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

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